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MARY'S PRAISE ON EVERY TONGUE

OUR LADY OF LOURDES.

Original statue modelled under Bernadette's direction.

MARY'S PRAISE ON EVERY TONGUE

A RECORD OF HOMAGE PAID TO OUR BLESSED LADY IN ALL AGES AND THROUGHOUT THE WORLD

By

P. J. CHANDLERY, S.J.

Author of "Pilgrim Walks in Rome"

PREFACE by
Fr. BERNARD VAUGHAN, S.J.

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TO MARY

THE IMMACULATE MOTHER OF GOD

THIS SIMPLE TRIBUTE OF AFFECTION

IS OFFERED

THROUGH THE HANDS OF HER LOVING CLIENT

ST. JOHN BERCHMANS.

In conformity with the decree of Pope Urban VIII, the author hereby declares that any extraordinary events related in this volume of persons not canonized or beatified, are to be accepted as resting on mere human testimony, with no wish to forestall the Church's judgment in the matter.

AUTHOR'S PREFACE

THE following notes on Mary's Praise, originally intended only for private devotion and for instructions to Religious, have been rearranged and prepared or publication at the urgent request of several devout persons, in the hope that they may serve to promote greater devotion to our loving Mother, especially in England. The work, necessarily compressed to lessen the expense of printing, differs in character from most English works on the subject, inasmuch as it does not contain a series of meditations or reflections on our Lady's life and virtues, nor of devotional exercises in her honour: its **aim** is rather to show *the enthusiasm with which devotion to her has been taken up* in all countries and by all classes of persons, especially in Catholic England, "Mary's Dowry." It abounds in matters scriptural, patristic, historical and biographical, and will be found touchingly suggestive of holy thoughts, most helpful in private meditation and in addresses to Sodalists and others. Such a work might easily have been expanded into a volume three times the size, but the price would then have made its purchase prohibitive to many who might wish to possess a copy for private devotion.

Fr. Drive, S.J. ("Marie et la Compagnie de Jésus," p. 133) relates that *St. John Berchmans* made the following request to his friend and brother-scholastic Nicholas Ratkaï: "If you live, won't you write some book in honour of our Lady, and particularly in honour of her Immaculate Conception?" He added: "I have made a vow to write such a book, and I have in my mind the plan I wish to work out, viz., explaining the figures of the Immaculate Conception, then the direct arguments, then the miracles, etc."

Whether Nicholas Ratkaï ever carried out this request is unknown; but the present writer, who during a prolonged stay in Rome often knelt at the shrine of the youthful Saint, in the church of Sant' Ignazio, may be permitted to offer through his hands to our Immaculate Mother this small tribute of loving affection, simple and imperfect as it is, hoping that it may do some little good by making her better known, better loved, and more widely praised.

MANRESA HOUSE, ROEHAMPTON.
October, 1919.

PREFACE

MARY IMMACULATE

"IT is to me a strange phenomenon," wrote the late Cardinal Newman, "that so many learned and devout men stumble at the doctrine of the Immaculate Conception, and I can only account for it by supposing, in matter of fact, they do not know what we mean by the doctrine of the Immaculate Conception."

The Cardinal is right; the "learned and devout men" to whom he refers, in attacking the doctrine of the Immaculate Conception, are assailing it, not in the sense in which it is defined by the Church, but in the sense only in which they themselves fancy it must be defined by Her.

There is a proverb which says: "He that understands amiss, concludes worse." This being so, it may not be altogether out of place to give here in a foreword to this most interesting and edifying volume, all in praise of God's Mother, a short exposition of the doctrine without the knowledge of which it is no easy matter to arrive at a true estimate of Mary's dignity and sanctity.

And here, let me observe, that my experience teaches me

that one of the chief reasons why "learned and devout men," outside the Church, do not understand the dogma of the Immaculate Conception, is because they misunderstand the doctrine of Original Sin. Not knowing the rule, they cannot realize the exception to the rule; not recognizing the penalty, they cannot see the privilege; in other words, not appreciating what we mean by the stain and guilt of Original Sin, they do not and cannot know what is meant by exemption from it.

Besides personal sin, which may be mortal or venial, there is another sin called a quasi-personal sin. It is the sin inherited by the human family from Adam, who, as origin and constituted head of the human family, has transmitted to his posterity that state of forfeiture of grace, into which he fell when he transgressed God's law in the Garden of Paradise.

Revelation teaches us that Adam, having forfeited for himself through an act of prevarication Sanctifying Grace together with all its formal effects, and those preternatural gifts, with which God had dowered his being when He created it, has, as our rightly constituted head, transmitted to us those fatal consequences of his lawlessness. Accordingly, each member of the human family is conceived and is born in a state of forfeiture and disinheritance. Hence the cry of the royal psalmist :—"Behold I was conceived in iniquity, and in sin did my mother conceive me."

Since Adam's fall, Man, his descendant, comes into this world despoiled of that divine life of grace which finally

develops into the life of glory. Till reinstated in grace, Man, being without supernatural life, is without a supernatural end to life. He is a wandering star, and, till grace restores him to divine sonship, he is no heir of God or co-heir with Christ.

I have stated the rule—let me now pass on to its exception. Mary is its exception. When we speak of her Immaculate Conception we mean to say that Mary did not incur the fatal consequences of Adam's fall from Grace ; we mean to say that she, by the special favour of God, was exempted from Original Sin, so that there was no moment of her life, either after or before her birth, in which she was in a state of forfeiture. On the contrary, sinless and stainless in her origin, she started her race for Heaven, enriched with a wealth of grace, short only of infinite.

It is not my purpose here to do more than set before the readers of this book what is meant by the Immaculate Conception. Once we begin to realize the meaning of the doctrine, all Catholic outpouring of appreciation, eulogy and love of God's great masterpiece, " the Woman clothed with the Sun," becomes intelligible and reasonable.

This volume is a bouquet of flowers offered at Mary's feet ; they symbolize her virtues, they are tokens of our child-like, clinging love of her, who, as she gave to us her Son, can win for us His grace and His love. What she has been in the past, to sinner as well as to saint, may she be to us, who sorely need her help. From her, as from no library, we learn to know the workings of the Sacred

Heart; from her, as from no Director, we may gather the secrets of our sanctity; and from her, as from no other mother, we may be sure of guidance in life, of care in sickness, of comfort in sorrow, and of special love and help in death. Never can we tire of lifting up our eyes, our hearts and our voices to this incomparable and ever blessed Mother.

"Above the Moon her face reflecting Heaven,
Beneath her feet the Earth with all its strife,
Thus is she pictured who to man hath given
The Source, the Author, and the Crown of Life.
Thou beauteous promise of Creation's dawn,
Destined restorer of our fallen state,
Brightest Star that ushered in Redemption's morn,
Shine on our darkness, Oh! Immaculate!"

BERNARD VAUGHAN, S.J.

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MARY'S PRAISE ON EVERY TONGUE

SECTION I

Our Lady greatly honoured by God the Father

HE adopted her as His queenly Daughter, "more beloved by Him," says St. Ephrem, "than all His creatures."[1] He made her to be—

1. The first in the **order of nature,** the greatest and best beloved, after the Sacred Humanity of Jesus. "I came out of the mouth of the Most High, the first born before all creatures." Ecclus. xxiv. 5. "From the beginning and before the world was I created," etc. xxiv. 14. These words, spoken of the Incarnate Wisdom of God, are applied by the Church to our Lady, the Divine decree selecting her as the privileged Mother of the Word made flesh being eternal as was the decree of the Incarnation. **Pope Pius IX,** in the Bull of definition of the Immaculate Conception, speaks thus of Mary: "God chose and prepared from the beginning and before time for His only Son, a Mother of whom He would be born in the happy fulness of time, and He loved her above all creatures; so that, by an extraordinary predilection, He placed in her alone the utmost plenitude of His complacency. Therefore, far above all angelical spirits and all Saints, He filled her so admirably with the abundance of all celestial gifts, taken from the treasure of

[1] In speaking of Mary as surpassing all creatures in grace, glory, dignity, we exclude, of course, *the Sacred Humanity of Jesus Christ,* for He is Creator as well as creature. Mary ranks above all mere creatures.

His divinity, that, always exempted from all stain of sin, all fair and all perfect, she received such fulness of sanctity and innocence that, under God, no greater sanctity can be imagined, nor any one except God understand the perfection thereof." Brev. Rom. d. 9 Dec. lect 4, 5.

2. The first of all His creatures, after the Sacred Humanity of Jesus, in the **order of grace.** The sanctifying grace Mary received in her conception exceeds all the grace which has been given to any other mere creature, not only at the beginning of such creature's existence, but even at the consummation of its perfection. This is the opinion of Suarez, and, after him, of nearly all the theologians who in the last three centuries have explicitly treated of this subject. "It is piously believed and probable," he says, "that the grace received by the blessed Virgin in her first sanctification was more intense, greater, and more perfect than the consummated grace of angels and men." And the reason is, according to St. Augustine, St. Bernard, and St. Thomas, that the grace bestowed on her must have been proportionate to her sublime dignity of Mother of God, which excels whatever greatness and magnificence we can imagine in angels and men.

3. The first of all creatures, after the Sacred Humanity of Jesus in the **order of glory.** An anonymous writer in a little work on the Immaculate Conception, printed at Trichinopoly in 1904, has the following reflection: "Have you never stopped to contemplate in a moment of joyous admiration the sky on a beautiful night resplendent with stars? What a marvellous sight is offered by these numberless lights scintillating in the blue vault of heaven! But, observe, at the advent of the dawn, when the rays of the sun set the horizon aflame, the stars disappear from sight. The stars are the Saints; however admirable they may be, they disappear when compared with Mary. Those myriads of Angels, that innumerable multitude of virgins, anchorites, confessors, martyrs and apostles, so glorious that it seems nothing can equal them, all vanish

before the sunlike splendour of the Virgin conceived without sin. 'Quasi aurora consurgens.' Like the morning light she advances full of grace, and sheds a light a thousand times more resplendent than theirs."

St. Epiphanius (d. 403) exclaims: "Hail, full of grace! For, God alone excepted, she is superior to all. By nature she is far more beautiful than the very Cherubim and the whole Angelic host. To show her forth no heavenly nor earthly tongue at all suffices, nay not even that of the Angels." Livius, 215.

St. Ephrem the Syrian (d. 373) says that she is higher beyond compare than Cherubim and Seraphim, and more glorious by far. Ibid. 213.

St. Sophronius, see § 4.

4. The most privileged of all human creatures by her **sinlessness**, her Immaculate Conception. In consequence of Adam's sin committed in his capacity of first parent and fountain-head of the human race, all his children become partakers of his guilt and its appalling consequences. We are born deprived of sanctifying grace and of the gratuitous gifts which accompanied it; we are at our birth no longer children of God, but children of wrath, and deserve to be banished for ever from the Kingdom of heaven, because God does not find in us the divine grace which was to have been our inheritance. Mary, with her Divine Son, alone of all mankind, was preserved by God from contracting the stain of original sin. This great privilege will be referred to later.

Father Gallifet, S.J., in his little work on *Devotion to the Blessed Virgin*, assures us that we may say without danger of error, that in elevating Mary to the dignity of the Divine Maternity, the Eternal Father has made of her, after Jesus Christ, the most perfect image of His Divinity, the most complete and admirable expression of His divine perfections. p. 21.

SECTION II

Our Lady greatly honoured by God the Son

HE chose her to be **His Mother,** a dignity so sublime that we can conceive nothing grander that God could bestow on a creature. "God," says St. Bonaventure, "could make a grander world, a greater heaven; but a greater mother than the Mother of God He could not make." In speculo B. Virginis, cap. 8.

In making her to be His Mother, God the Son made her to be in some way like Himself, i.e. a sharer in His perfections, virtues, privileges, power and honour.[1]

1. A sharer in His **perfections.**

(*a*) Jesus is Goodness itself by His Divine Essence, i.e. He contains within Himself all Divine, all possible perfections in an infinite degree. Mary, His Mother, surpasses all creatures in goodness, just as she surpasses them in dignity: her soul is adorned with all created perfections in a sublime degree.

(*b*) Jesus is Wisdom itself, the Incarnate Wisdom of God, full of grace and truth. Mary, His Mother, is supernaturally enlightened above all other creatures, and therefore is styled by the Church "Seat (or throne) of Wisdom."

(*c*) Jesus is Omnipotent. Mary is spoken of by the Saints as "Omnipotentia supplex," i.e. all-powerful in prayer, an all-powerful intercessor.

2. A sharer in His **virtues.**

Jesus is most humble, patient, charitable, merciful, holy. After Him there is none among creatures so holy, humble, charitable and merciful as Mary.

3. A sharer in His **titles** and **qualities.**

(*a*) Jesus is our King, our Father, our Advocate, our life, hope, consolation. Mary is our Queen, Mother, mediatrix, our life, our sweetness and our hope.

[1] Adapted from Father Gallifet, p. 25.

(*b*) Jesus is the Way to Life. Mary is the gate by which we are to enter heaven. *Janua coeli.* She is the mystical ladder whereby we are to ascend to that blessed abode.

(*c*) Jesus is our Light and Guide. "Ego sum via, veritas et vita." St. John xiv. 6. Mary is the star (maris stella) that guides us safely to the harbour of salvation.

(*d*) Jesus is the Author of Grace. Mary is the dispenser of grace. St. Bernard says God wills that we should receive all His good gifts through Mary.

(*e*) Jesus is the Sun of Justice. Mary is the mirror of justice reflecting the full radiance of His virtues.

4. A sharer in His **privileges.**

(*a*) Jesus is sinless by nature. "Holy, innocent, unspotted." Hebr. vii. 26. Mary, through His merits, was preserved from all stain of sin, original and actual, as beseemed the Mother of such a Son.

(*b*) Jesus was preserved from the corruption of the grave: "Thou wilt not allow Thy Holy One to see corruption." Psal. xv. 10; Acts ii. 27; xiii. 35. Mary was also raised from the tomb after three days, according to the Tradition of the Church.

(*c*) Jesus ascended into heaven with His sacred body and soul. So Mary was assumed gloriously into heaven (see § 83).

(*d*) Jesus is seated at the right hand of the Father. Mary occupies a throne the nearest to her Divine Son's that can be given to a creature.

5. A sharer in His **power,** riches and glory.

Jesus is the Lord of the earth. "The earth is the Lord's and the fulness thereof." Psal. xxiii. 1. He is the Author of grace, the King of kings and Lord of lords. Apoc. xix. 16; Deut. x. 17. Mary is the Queen of angels and men, the dispenser of the rich treasures of heaven.

6. A sharer in the **honour** paid to Him.

No cathedral, no church is consecrated to Him without an altar or chapel dedicated to her. Her name, associated with His, is constantly on the lips of the faithful. Her

praises are chanted with His in the Divine Office. Her festivals, Nativity, Presentation, Assumption, Dolours, correspond in some way to His. In paintings and statues she is generally represented with the Child Jesus in her arms, showing how inseparable they are in the devotion of the faithful.

7. A sharer in His **dignity.**

Jesus is exalted above all angels and men. Hebr. i. 3, 4. Mary, as His Mother, holds a rank superior to that of all other creatures (see St. Epiphanius, St. Ephrem, in § 1), a rank by which she is intimately connected with the Hypostatic Union.

SECTION III

Our Lady greatly honoured by God the Holy Ghost

1. HE chose her to be **His chaste Spouse,** Cant. i. 9 sq.; ii. 1 sq., united to Him in purest, holiest love, her heart being inflamed with greater, more intense love than burns in any of the highest angels.

He wrought in her by a stupendous miracle the mystery of the Incarnation. "The Holy Ghost shall come down upon thee, and the power of the Most High shall overshadow thee." Luke i. 35. The Incarnation, being a mystery of infinite love, is "appropriated" to the Holy Ghost, the Spirit of love.

He preserved her a pure and spotless Virgin, and at the same time made her the most blessed of mothers. "Behold a Virgin shall conceive and bring forth a Son." Isai. vii. 14.

He enriched her with fulness of grace, lavishing upon her the riches of His treasure house. "Hail, full of grace!" She alone, says St. Ephrem, because of her dignity as Mother of God, received more grace than all angels and men.

He raised her to a dignity, which "in its operation comes

closer than anything else to the confines of the Divinity." St. Thomas, 2, 2, q. 103, art. 4, ad 2.

He loved her alone, says Suarez, more than all the Saints. "He prizes this one pearl," says Father Segneri, "more than a countless multitude of inferior jewels." *Devout Client of Mary*, p. 54.

He enabled her to heap up greater treasures of grace and merit than all the Saints. "Many daughters have gathered together riches: thou hast surpassed them all." Prov. xxxi. 29.

In the very first instant of her Conception,—i.e. at the moment of the creation of her soul and its union with the body,—He gave her more grace than to any Saint on earth or Seraph in heaven. Suarez, 3 p. tom. 2, D. 4, § 1.

He enriched her with surpassing beauty and glory. See Faber, *Blessed Sacrament*, 275.

2. **Privileges** bestowed upon her by the Holy Ghost.

(*a*) Sanctifying Grace, i.e. Sanctity, the greatest ever given to any creature, and that from the first moment of her Immaculate Conception:

(*b*) suppression of concupiscence,—Fomes peccati,—that distressing heritage of evil passions and propensities we all derive from Adam:

(*c*) confirmation in grace, so as never to forfeit or lessen it by sin or imperfection of any kind:

(*d*) continual progress in grace by heroic acts of virtue, whereby grace was intensified within her to a degree altogether inconceivable:

(*e*) the use of reason from the first moment of her being:

(*f*) the lovely grace of virginity conjoined with the joys of motherhood:

(*g*) the miraculous conception and birth of the Divine Child without the least detriment to her virginity:

(*h*) the preparing her to be a beautiful temple of the Word made flesh. "Wisdom hath built for herself a house, etc." Prov. ix. 1.

SECTION IV

Mary honoured by the Angels

ACCORDING to Suarez (tom. 2, in 3 p. disp. 22) the Angels began to honour our Lady from the first moment of their creation, for it is thought that the mystery of the Incarnation was then revealed to them, so they must have begun at once to honour her who was to be the Incarnate Word's Virgin Mother.

At her birth we may well believe that the Angels hovered in reverential homage over the cradle of her who was to be their Queen, and who far surpassed them in sanctity, rank, and beauty of grace.

At the Annunciation the heavenly messenger Gabriel, as he entered her chamber, must have bent his shining brow before her, the most glorious creature of God, the masterpiece of the Creator, after the Sacred Humanity of Jesus.

At our Saviour's Nativity, the Angels, according to Suarez (tom. 2, in 3 p. disp. 22), adored the Divine Child, and then paid homage to His spotless Mother.

At her tomb, St. John Damascene tells us, the songs of Angels were heard for three consecutive days. Serm. 1, de dormit. Virginis.

At her Assumption the Angels escorted her with heavenly psalmody on her entrance into heaven, says the Saint, and exclaimed, "Who is this that cometh up from the desert, flowing with delights, leaning on her Beloved?" Cant. viii. 5.

St. Francis of Assisi is said to have heard the Angels singing the praises of our Lady in the little chapel of St. Mary of the Angels, known as the Portiuncula.

A venerable tradition in Rome has it that, during the great pestilence of A.D. 590, as the procession of penance to avert the scourge filed past Ara Coeli, **St. Gregory the Great** heard Angel-voices singing high above the church the anthem "Regina Coeli."

On the night of the feast of our Lady's Nativity—Sept. 8—**St. Felix de Valois** is said to have sung her office with the Angels, she being present in the choir. Brev. Rom. Nov. 20.

The Angels thus honour our Lady because she is far greater than they, she being the Mother of God, Mother of the King of kings, whereas they are only His servants. **St. Bernard** says: "The greatness of an Angel is to be the servant of God; but Mary has received a far greater dignity, for she is His Mother, and so is raised far above the Angels."

St. Ephrem (d. 373) speaks of our Lady as "more pleasing to God, more resplendent than the Cherubim, more glorious than the Seraphim." Livius, 213.

St. Sophronius, Patriarch of Jerusalem (d. 638), addressing our Lady says: "Who shall worthily set forth thy glory? Thou art the exaltation of humanity: thou art made much higher than the Angels; thy brightness throws the splendour of the Archangels into shadow: thou lookest down on the lofty seats of the Thrones; thou makest the exalted heights of the Dominations to seem low; thy rank taketh precedence before that of the Principalities: compared with thee the Powers are weakness; thine eyes see further than the contemplation of the Cherubim can reach; the Seraphim have six wings, but thy flight is nobler than theirs; in a word, thou hast far excelled every other work of God; thou wast far purer than any other creature; and thou hast been chosen out of all to be made His Mother." De Annunt. Deiparae.

St. John Chrysostom (d. 407), speaking of our Lady as far superior to the Angels, says: "The Blessed Virgin was truly a wondrous work of God. For what creature could ever compare in greatness and glory with her? She alone by her dignity transcends heaven and earth. What creature was ever as holy as she was? Not the Prophets, nor the Apostles, nor the Martyrs, nor Patriarchs; not the Angels, nor the Thrones, nor Dominations; not the Cherubim

nor Seraphim; none among created beings visible or invisible can compare with her in excellence. She is at once the handmaid and the Mother of God, a Virgin and yet a Mother. She is the Mother of Him who was born of the Father from all eternity; whom Angels and men confess to be Lord of all things. Would you know how far this Virgin surpasses in dignity the Powers (i.e. Angels) of Heaven? They with fear and trembling stand before God covering their face with their wings: she offers up (as intercessor) the human race to Him to whom she gave birth. Through her we may obtain pardon of our sins. Hail, then, O Mother, heavenly being, Virgin-throne of God, the glory and bulwark of the Church: pray for us constantly to Jesus thy Son our Lord, that through thee we may find mercy in the day of judgment, and attain to the good things laid up for those who love God." Brev. Rom. Offic. B.M.V., lect. 5, 6.

Venerable Mary d'Agreda—in her treatise *Cité Mystique*, Pt. 1, bk. 1, c. 14—says that Mary, conceived in the most perfect innocence, immediately received the Angels that God had destined for her as a guard of honour. St. Bridget of Sweden—in her *Revelations*, Bk. 1, c. 9—tells us that her holy soul as soon as it was created and united to the body, was confided to the care of Angels day and night.

NOTE. Theologians do not fear to affirm with St. Alphonsus (*Glories of Mary* and *Sermon on the Nativity*), Contenson, de Rhodes, Cambalot and others, that the grace Mary received in the moment of her conception surpassed all that had ever been given to all the Angels and men together. Petitalot, 45. For, they say, God at that instant loved Mary more than all the elect together; and, as a mark of that love, He prepared for her a glory without parallel; He destined her for a dignity which left far behind all other dignities put together.

SECTION V

Mary honoured by Patriarchs and Prophets

ST. SOPHRONIUS in his sermon on the Annunciation (d. 638) says that our blessed Lady was "foretold by the Prophets, foreshadowed in types and figures to the Patriarchs, described by the Evangelists, saluted most courteously by the Angels."

1. She was foretold to **Adam and Eve** after their fall, as the privileged Woman who was destined to crush the serpent's head, and who with her Divine Child was to be the enemy of the serpent, and to be completely victorious over him. Such a prediction must have filled them with great reverence for her, who was thus wonderfully to be associated with the Messiah in the work of Redemption. St. Bridget of Sweden is said to have learnt by revelation that Adam felt inexpressible joy at the announcement of a Virgin Mother of the future Redeemer.

This revelation, with the joy it imparted, was passed on from father to son, through the long ages of expectation till it reached the Patriarchs **Abraham, Isaac, Jacob,** and the leader of God's people **Moses,** and finally received its confirmation in the prophetic words of Isaias and others.

2. She was foretold by the **Prophet Isaias,** vii. 14 (Matt. i. 23), in the words: "Behold, a Virgin shall conceive and bear a Son, and His name shall be called Emmanuel," i.e. "God with us." Here Emmanuel is Christ, and the Virgin His Mother. On this prophecy see *Catholic Encyclopædia*, vol. xv. p. 464. C. The patristic testimony on Mary as the Virgin of Prophecy, see Livius, ch. 1, p. 36 sq.

The same prophet, c. xi. 1 to 9, speaks of a rod that shall come forth out of the root of Jesse, and a flower that shall rise out of his root; "And the Spirit of the Lord shall rest upon Him." According to St. Jerome and many other Fathers of the Church, the virgin-flower that blos-

somed on the virgin-stem was Jesus the Son of Mary. St. Anselm says this rod or stem represents our Lady, and this flower her Divine Son, on whom rested the fulness of the Godhead. De Conceptu. Virg.

3. She was foretold by **Jeremias,** xxxi. 22. "The Lord hath created a new thing upon the earth, a woman shall encompass a man." This passage refers to the virginal conception of the Man-God. As the Word Incarnate possessed from the first moment of His conception all perfections, His Mother is rightly said to "encompass a man": and such a condition of a newly conceived child is rightly called "a new thing upon the earth." "O woman, blessed above women," exclaims St. Methodius, "who both knew not man, and compassed a man in thy womb. Mary compassed a man by giving faith to the Angel, whereas Eve lost a man by consenting to the serpent." Serm. 119. In Nat. Dom. iii. 3. Livius, 113.

4. She was also foretold (*a*) by the **Royal Psalmist,** xliv. 10, "The Queen stood on Thy right hand in a vesture of gold surrounded with variety," i.e. wrought about with varicoloured embroidery: (*b*) by **Solomon** in the Canticle of Canticles, iv. 7, "Thou art all fair, my Beloved, and there is no stain in thee": (*c*) by **Solomon** in the book of Proverbs, viii. 22 sq., "The Lord possessed me in the beginning of His ways, before He made anything from the beginning, etc." This passage is applied by the Church to our Lady: (*d*) by **Ecclesiasticus**, xxiv. 12, "He that made me rested in my tabernacle." From these and other passages of the inspired books, as from a casket of jewels, the Church has enriched our Lady's office.

St. Tarasius, Patriarch of Constantinople (d. 806), referring to the Patriarchs, thus addresses our Lady: "O Mary, where shall I find words to praise thee? Hail, maiden Mother, blessed art thou among women; thy glory is in thy guilelessness, and thy name is a name of purity. In thee is the curse of Adam done away and the debt of Eve paid. Thou art the Ark of Noah and the bond of

reconciliation with God in a new generation. Thou art the exceeding glory of the kingdom and priesthood of Melchisedech; thou art the unshaken trust of Abraham, the burnt offering of Isaac. Thou art the ladder that Jacob saw going up to heaven, and the most noble of all his children. O purest! thou art the book of Moses, the law-giver, whereon the New Covenant is written with the finger of God. Thou art Aaron's rod that budded. Thou art as David's daughter, all glorious within, wrought about with divers colours. Hail, just hope of the Patriarchs! Hail, special honour of all the Saints! Hail, source of health to all dying creatures! Hail, O Queen, ambassadress of peace! Hail, advocate of all under heaven! Hail, thou that art full of grace, the Lord is with thee, even the Lord that was before thee and from thee, and that is with us. To Him with the Father, and the most holy and life-giving Spirit, be ascribed all praise now and ever, world without end. Amen." Petitalot, 22, 23.

On **Prophecies** of Mary, see Ibid. 16 seq.

SECTION VI

Mary foreshadowed in the Old Law

SPEAKING in praise of Mary the Fathers of the Church have borrowed from the inspired books comparisons and titles from objects and persons, taken as typical of her incomparable virtue and greatness.

1. **Objective types.** Thus, Mary is by them compared—

to the *virgin-soil* of the terrestrial paradise, which, at the command of God, produced without seed all kinds of vegetation, and in its midst the tree of life;

to the *earthly paradise*, the abode of innocence, the place of delights, protected by Angels, inaccessible to venomous serpents. Livius, 65;

to the *Ark of Noah*, riding safely above the deluge,

protected from the corrupt waters of sin, destined to save the human race. Livius, 74;

to the mysterious *ladder of Jacob*, uniting earth and heaven, down which Angels come to succour us, and again lead us upward to heaven;

to the *burning bush* seen by Moses, that was unconsumed by the flames. So Mary was untouched by the flames of passion and sin. Livius, 76;

to the impregnable *tower of David*, from which a thousand shields are hanging to arm the strong (Cant. iv. 4): so devotion to Mary is a tower of strength against the enemy;

to the *ark of the covenant*, made of incorruptible setim-wood, covered with plates of gold, and containing the tables of the law: so Mary is the living ark bearing in her chaste womb the Law-giver Himself. Livius, 74;

to a *garden* perpetually *closed*, where the spirit of evil never set foot even for a moment;

to the white *fleece of Gideon*, wet with the dew (of grace) while the surrounding ground was parched and dry: and again preserved dry when all around was saturated with sin. Judges vi. 37, 39;

to the *dove of the ark*, the harbinger of peace and reconciliation;

to the *rod of Aaron* budding and blossoming miraculously. Numb. xvii. 5; Isaias vii. 14;

to the *throne of Solomon* (2 Paralip. ix. 17), Mary holding enthroned in her arms the Incarnate Wisdom of God;

to the *cloud of Elias' vision* (3 Kings xviii. 44) bringing fertilizing showers (grace) to the barren earth;

to the *gate of the temple*; Mary being the gate of heaven. Ezech. xliv. 2; Psal. cxvii. 20;

to the *rose of Jericho*, because of her sweet charity. Ecclus. xxiv. 18;

to the *lily amid thorns*, because of her sinlessness. Cant. ii. 2.

Still using the language of the Prophets, the early Fathers

and writers of the Church also speak of our Lady as the holy Jerusalem, the sublime throne of God, the dwelling-place of Divine Wisdom, the Queen abounding in riches, most beautiful and lovely in her purity,—a spotless earth, a fountain ever clear sealed up by the Holy Ghost, an incorruptible wood never attacked by the worm of sin, a flower blooming on a withered stem, a daughter of life and blessing, spotlessly conceived and born among us children of wrath and death, etc.

2. **Persons** as **types or figures** of Mary here briefly indicated. The Fathers also see her prefigured—

(*a*) in *Eve*, the mother of all the living in the order of nature; Mary being our Mother in the higher order of grace. But Eve was the author of our ruin, Mary through her Divine Son of our restoration; Eve was deceived by the Angel of darkness, Mary was reassured by the Angel of light.

On the patristic idea of Mary as the Second Eve, see Livius, 36 seq.

(*b*) in *Sara*, the mother of a son in whom all Israel was to be blessed, she being a person of surpassing beauty, made fruitful miraculously according to the Angel's promise. Gen. xviii. 10;

(*c*) in *Rebecca*, the mother of Jacob, clothing him in the garments of Esau, and obtaining for him his father's blessing;

(*d*) in *Debbora* and *Jahel*, those valiant women who saved Israel from Sisera. Judges iv. 4, 21;

(*e*) in *Judith* triumphing over Holofernes, the enemy of God's people;

(*f*) in *Esther* delivering her people from oppression and death.

SECTION VII

Mary honoured by the Apostles and Early Saints

1. SHE was honoured and revered—

(*a*) by her venerable parents **SS. Joachim and Anna,** knowing she was an extraordinary gift from heaven, and a pledge of innumerable blessings:

(*b*) by **St. Joseph** who was tenderly devoted to her, and was the witness of her holy life:

(*c*) by the **Angel Gabriel** who came with a salutation from heaven, and addressed her as "full of grace," and as chosen to be the Mother of God:

(*d*) by her cousin **St. Elizabeth** addressing her as "Mother of the Lord":

(*e*) by **St. John the Baptist,** who at the sound of her salutation leaped for joy in his mother's womb:

(*f*) by the woman in the crowd who, speaking of our Lord, exclaimed: "Blessed is the womb that bore thee." Luke xi. 27.

2. **By the Apostles.**

Jesus, hanging on the cross, bequeathed with His dying lips His holy Mother to **St. John,** this beloved disciple representing all the members of the true Church. "After that He saith to the disciple, Behold thy Mother. And from that hour the disciple took her to his own." John xix. 27. The loving affection of St. John for our Lady, his Mother, is dwelt upon with great feeling by many of the Saints. St. Thomas Villanova writes: "By the above words—'Woman, behold thy son.—Son, behold thy Mother,'—Our Lord implanted in Mary's virginal heart a maternal love for John, a stronger and more fervent love than that which nature inspires a mother to feel. And reciprocally He infused into the Apostle a filial regard for the Virgin Mary, such as no son (Jesus excepted) ever felt for his mother. It was not a bond of nature but of grace, a bond nobler and more intimate than the union that results from human adoption." Concio 1ª de S. Joan. Apost.

The **other Apostles** also cherished a most tender affection for Jesus' immaculate Mother. With her they spent their novena of preparation for the coming of the Holy Ghost. She was their counsellor, guide, instructor, consoler in the arduous work of spreading the Gospel and planting the Church. They were all, except St. Thomas, present at her happy death in Jerusalem,[1] and they bore her spotless body with the tenderest reverence to the tomb. That tomb may be regarded as the first sanctuary of our Lady after her death.

St. James the Greater, Apostle of Spain, is said to have erected the renowned sanctuary of our Lady of the Pillar at Saragossa. Spinelli, 687. Segneri, 89.

St. James the Less in his Liturgy, quoted by the early Fathers, shows his regard for our Lady by a commemoration of her at Mass both before and after the consecration. Harper, *Peace through the Truth*, 1st series, p. 401.

St. Luke the Evangelist is thought to have learnt from her the mysteries concerning our Lord's infancy, which he relates in his Gospel.

3. **By other Early Saints.**

St. Barnabas is believed to have dedicated to her the church he built in Milan. Spinelli, 687.

St. Denis the Areopagite attests that he himself was present, when several of the Apostles, among them being St. Peter, came from different parts of the world to visit her, with no other object than to contemplate her, the greatest work (after our Lord's sacred Humanity) of the Divine Creator. Segneri, 88, at foot of page. On St. Denis and our Lady, see Orsini, 269, note.

Fr. Segneri in his *Devout Client*, p. 89, tells us that St. Martha, sister of Lazarus, erected a chapel to her in Marseilles[2]: also that Zacheus, the converted publican,

[1] See § 83.

[2] These early traditions are uncertain and to be admitted with caution.

may be considered the founder of the sanctuary of Rocamadour.[1]

St. Denis, Bishop of Paris, Martyr (d. 275), according to tradition, brought a picture of her to that city, and placed it in the purified temple of Ceres, known afterwards as "Notre Dame des Champs."

St. Protentianus, Bishop of Sens and Martyr (IV Cent.), is said to have blessed at Chartres the statue which the Druids had previously erected to the Virgin who was to bear a Son (Virgini pariturae), and to have placed it in the chapel of Notre Dame de la Grotte built by him. *Catholic Encyclopædia*, vol. iii. p. 635.

St. Pothinus, first Bishop of Lyons, Martyr is, thought to have erected a shrine to her in Lyons in the II century. Crasset, Tract V. Q. 5, p. 352. *Catholic Encyclopædia*, vol. ix. p. 472.

St. Cyril of Alexandria, speaking of our Lady at the Council of Ephesus (A.D. 431), refers to the help in their work the Apostles received from her. "Hail, thou by whom the only Son of God giveth light to them that sit in darkness and in the shadow of death; by whom the prophets have spoken; by whom the Apostles have preached salvation to the world; by whom the dead are raised to life; by whom Kings reign. Who can give utterance to the praises of which Mary is worthy!"

SECTION VIII

MARY HONOURED BY THE EARLY CHRISTIANS IN THE CATACOMBS

IN the Catacombs has been found a series of fresco-paintings of the three first centuries, in which our Lady is constantly represented holding her Divine Son in her arms. One of these, discovered by Count De Rossi in the **Cemetery of St. Priscilla,** goes back, so experts in archaeology tell

[1] See § 64.

us, almost to the time of the Apostles. Many learned persons, skilled in the knowledge of Greco-Roman monuments, have studied this fresco, and consider it to be of not later date than the days of the early Antonines. Darras, vol. vi. p. 10, speaking of it says : " Suddenly throwing the flame of his torch upon the side wall of a recess, De Rossi showed me a beautiful picture of the Virgin Mary holding the Child Jesus in her arms. The Virgin was seated on a chair, the outlines of which were almost defaced by time. Round her face was a veil which fell gracefully over the shoulders, after the manner of Jewish women. She wore a robe with short sleeves, and above it a mantle. The Infant-God, seated in the arms of His Mother, and leaning on her breast, turns His head towards the beholders, and seems by His gesture to invite them to take refuge in Mary's arms. A star of five flaming rays appears above the Virgin, and bathes her forehead with a celestial light. On the left a young man stands upright, clad in a pallium ; he raises his right hand and points to the Virgin and the star. His left hand holds a roll of parchment, of which a feeble trace can only be distinguished. This figure is (thought to be) Isaias, pronouncing, as he points to the star which was to rise upon Jacob, the famous prophecy : ' Behold a Virgin shall conceive and bear a Son, and His name shall be called Emmanuel.' " The writer adds that in presence of that picture he felt so impressed that he fell upon his knees, and the tears started to his eyes. Others describe the picture as wonderfully artistic, the Infant being almost Raphaelesque in conception and design.

A copy of this fresco [1] was greatly admired by Pope Leo XIII, who blessed it and expressed his pleasure on hearing that it was to be placed in the little church of St. George, belonging to the Poor Servants of the Mother of God, Via S. Sebastiano, Piazza di Spagna. It has since become an object of great veneration, and a special feast of the **Queen**

[1] Prepared through the generosity of Mr. A. G. Fullerton.

of Prophets[1] has been instituted by the Sacred Congregation of Rites, with a proper Mass and Office, the solemnity attracting each year crowds of pious persons to come and kneel before (this copy of) one of the earliest and most touching representations of the Madonna.

Elsewhere in the Catacombs are to be seen frescoes of the Annunciation, of our Lady with the Divine Infant in her arms in the act of welcoming the Magi. Further discoveries in the Catacombs may reveal other representations of the Blessed Virgin and Child, but those we have are sufficient proof that love and veneration for our Lady was cherished by the early Christians, and that the Mother and her Divine Child were considered by them as inseparable.

Strange to relate, during the very period when the Christians were driven to hide themselves and their worship in the Catacombs, they had an oratory in a public place in Rome erected by Pope St. Callixtus I, and dedicated to our Lady about the year 223, not long before his martyrdom. The historian Lampridius tells us, that at the time mentioned, the Christians were in possession of a place of assembly in Trastevere, their right to which was, however, disputed by the corporation of *popinarii*, or tavern-keepers. The question was brought before the Emperor Alexander Severus, who decided in favour of the Christians, saying that it was better that God should be worshipped there, in whatever fashion it might be, than that the place should be given over to drinking bouts and revelry. See *Pilgrim Walks in Rome*, p. 320. Such was the origin of **Santa Maria in Trastevere,** the oldest of our Lady's many sanctuaries in Rome.

[1] This title was suggested for the picture by Cardinal Parocchi. See *Our Lady, Queen of Prophets*, p. 54.

SECTION IX

Mary honoured by the Early Fathers of the Eastern Church

ORIGEN (d. 253). "In the company of the many my Jesus cannot be found. Learn where those who seek may find Him, and that thou too, seeking with Joseph and Mary, mayest find Him." Homil. xviii. in Luc. "Blessed art thou amongst women. For of so great a grace no other woman was ever partaker, nor can be; since one only is the Divine Conception; one alone the Divine Birth; one alone is she who gave birth to Him who is God and man." Livius, 144.

St. Gregory Thaumaturgus (d. 270). "All the celestial powers salute thee, (O Mary,) and, what is more, He who is Lord of all the celestial powers has chosen thee, the holy and all-adorned one from among all creatures (to be His Mother). Thou hast been made the holy one, and more glorious, more pure, and more saintly than all the rest of human kind; having a mind whiter than snow, and thy soul more purified than the finest gold." Livius, 123 seq., where also see the Saint's wonderful panegyric of our Lady.

Vision of St. Gregory Thaumaturgus. St. Gregory of Nyssa relates in his life of this Saint that he was disturbed in considering some ideas of Origen, his master, upon the adorable Mystery of the Blessed Trinity, which did not agree with the common teaching of Catholics. One night he saw before him a venerable old man of a sacred and almost divine beauty, who said he had come to remove his doubts; and immediately he pointed to a Lady of ravishing beauty surrounded with light. These the Saint soon recognized as the Blessed Virgin and St. John the Evangelist. Our Lady invited St. John to unveil and explain the mystery, and, on the explanation being given, the vision disappeared. Petitalot, 381; Livius, 316.

St. Basil the Great (d. 379) speaking of the Purification says: "This Virgin was not subject to the law of purification in Deuteronomy: since without human generation she became Emmanuel's Mother pure and holy and undefiled; and, after having become Mother, remained still a Virgin." Livius, 105.

St. Athanasius (d. 373). Addressing our Lady he cries out: "It becomes thee, as being Mother of God, Queen, Lady and Mistress, for the sake of the King, Lord, God and Master, born of thee, to be mindful of us, as thou standest near Him who . . . grants thee all graces: whence thou art called 'full of grace,' as though full of all joy on account of the coming of the Holy Ghost upon thee. . . . Be mindful of us, most holy Virgin, and bestow on us gifts from the riches of thy graces, O thou, full of grace." Orat. in Deip. Annunt.

St. Ephrem Syrus (d. 373). He is one of the glories of the Eastern Church, and one of the inspirers of its liturgy. He thus addresses our Lady: "O holy Mother of God! protect us under the wings of thy piety and mercy: all our hope is in thee: from our mother's breast we have been dedicated to thee: thou art the port of our refuge, O Virgin undefiled, we are wholly under thy tutelage and protection." Serm. de laudibus B.V.M. "Have compassion on our infirmities, Immaculate Virgin. Who can go to Him who was born of thee, with such assurance as thou? Thou canst do all things in thy quality of Mother of God (i.e. by thy intercession). Nothing that thou willest is impossible. Despise not my sighs nor deceive my expectation. By thy maternal prayers do violence to the mercy of thy Son, and deign to restore thy unhappy servant to his old and pristine glory. Yea, Virgin above all praise, all that thou wilt thou canst do with God whom thou didst bring forth." Ibid. The Saint's wonderful praise of our Lady, see Livius, 383 to 395.

St. Epiphanius of Salamis [1] (d. 403) speaks of "the

[1] In Cyprus.

fragrant perfume that breathes over the world through the virtue of the holy children of virginity, which had its beginning from holy Mary." Haeres, 25, p. 750 ; Livius, 302. His words denouncing false devotion to our Lady, viz. adoring her as though she were a goddess: See in Livius, 302. Defending our Lady's honour against heretics he writes: "With what shameless boldness do they attack that stainless Virgin, who merited to be the dwelling-place of God; who out of the infinite number of Israelites was elected for this one end, that she might be consecrated as the vessel and habitation for the Divine Childbirth alone." Elsewhere he exclaims: "Hail, full of grace: for, God alone excepted, she is superior to all. By nature she is far more beautiful than the very Cherubim, and the entire Angelic host. To show her forth no heavenly nor earthly tongue suffices, nay not even that of the Angels." Livius, 215. The following beautiful prayer occurs in his writings: "Succour me, O Mother of God! O Mother of mercy! during my life avert from me the attacks of my enemies, and at the hour of death preserve my miserable soul, and repel the dark aspect of the devils. In the tremendous day of Judgment preserve me from eternal damnation: finally place me among the Saints, and render me heir to the inaccessible glory of thy Son."

St. John Chrysostom (d. 407). (See above under § 4.)

St. Cyril of Jerusalem (d. 386) shows that Mary is both the rod of Aaron and of Jesse. (See above, § 6.) His words are: "Blossoming rod of Aaron: (Num. xvii. 5). Truly thou (O Mary) wert the rod, and thy Son the flower; since from the root of David and Solomon budded forth Christ, our Creator, Almighty God and Lord, the alone Most High. Of Him who is God and man art thou the Mother, Virgin before (His) birth, Virgin in birth, and Virgin after birth." Livius, 108.

St. Cyril of Alexandria (d. 444). Preaching on our Lady's excellence he exclaims: "What man is there who may enumerate the multitudinous graces of Mary? O

Miracle! The wonder strikes me dumb with amazement.' His words at the Council of Ephesus. (See § 11.)

St. Basil of Seleucia (d. 448) says: "What gifts sufficiently worthy of her can we offer—of whom all earthly things are unworthy?" His touching words on Mary contemplating the Holy Child: See Livius, 395, 6.

St. Proclus, Patriarch of Constantinople (d. 446), says: "Mary is the glory of virgins, the joy of mothers, the support of the faithful, the diadem of the Church, the express model of the true faith, the seat of piety, the robe of virtue, the dwelling-place of the Holy Trinity." Orat. 6.

St. James of Batnae (d. 521). "If any stain or defect had been in her soul, the Lord would have sought out another Mother for Himself, who should be free from all sins."

St. Sophronius of Constantinople (d. 638). (See § 4.)

St. Tarasius of Constantinople (d. 806). (See § 5.)

St. John Damascene (d. 754), the last of the Greek Fathers. (See § 83.)

SECTION X

Mary honoured by the Early Fathers of the Western Church

ST. IRENAEUS, Bishop of Lyons (d. 202), speaks of Mary as the Second Eve, as unfallen Eve, bearing a part in man's Redemption similar to that which the first Eve, by her transgression, had in his Fall. Livius, 37 seq., 43.

St. Ambrose of Milan (d. 397). "Evil came by the woman (Eve), so good has come by a woman: for by Eve we fell, by Mary we stand; by Eve we were prostrated, by Mary we are raised; by Eve we were reduced to slavery, by Mary we are made free (through her Divine Son). Eve took from us length of days, Mary restored to us immor-

tality; Eve caused us to be condemned by an apple of the tree, Mary wrought our pardon by the gift of the tree; because Christ also hung upon the tree as fruit. As therefore we died through a tree, so by a tree are we brought to life. All (the evil) that was done by Adam is washed out by Mary" (i.e. through the Blood of her Divine Son). Livius, 52, 53.

St. Jerome (d. 420). "After Mary had brought forth to us the strong infant God, the curse was removed. Death came by Eve, life by Mary." Ad Eustochium de custod. Virginit. "The most holy Virgin is a garden enclosed whereinto sin and Satan have never entered to sully the blossoms; a fountain sealed, sealed with the seal of the Trinity." Serm. de Assumpt. "Come from Lebanon, My spouse, come. Not unjustly is she bidden to come from Lebanon, for Lebanon is so named on account of its stainless and glistening whiteness. The earthly Lebanon is white with snow, but the lovely heights of Mary's holiness are white with purity and grace, brilliantly fair, whiter far than snow, sparkling with the gifts of the Holy Ghost. She is undefiled like a dove, all clean, all upright, full of grace and truth. She is full of mercy and of righteousness that hath looked down from heaven, and, therefore, is she without stain, because in her hath never been any corruption." Ibid.

St. Augustine of Hippo (d. 430). "The life of Mary was such as to be a rule of conduct for all Christians. Her example shows us what we ought to correct, what we ought to avoid, what we ought to do." Again: "For the honour and respect due to the Lord, I always except Mary when there is question of sin." De natura et gratia. He here asserts that she was untouched by original sin. Elsewhere he says: "Mary is the Mother of the members of Christ, which we are; because by her charity she co-operated in giving faithful children to the Church." De sancta Virginit.

St. Peter Chrysologus of Ravenna (d. 450). "In

lodging God in her breast, Mary gave glory to heaven, peace to earth, salvation to the lost, life to the dead; she united heavenly things with earthly ones, and caused an intercourse to exist between God Himself and the creature." Serm. 64.

St. Gregory of Tours (d. 594). His words on the death and Assumption of our Lady. (See in § 83.) Livius, 360. His story of the little Jewish boy preserved miraculously by our Lady from being burnt to death. See Livius, 322.

St. Peter Damian (d. 1071). "All creatures," he says, "were groaning and sighing (before Mary's birth). At length she was born, and appearing in this gloomy shadowy world, beautiful in her comeliness she ravished God Himself, and drew down upon her the eyes of the Divinity." Serm. de Annunt. "Forthwith the name of Mary is drawn from the treasure of the Divinity, and by it, and in it, and with it, all this (the work of Redemption) is decreed; that as without it nothing was created (Eccl. xxiv.), so without it nothing was repaired." Ibid. Again: "As the dawn announces the close of night and the opening of day, so Mary has dispelled the eternal night, and diffused upon earth the Day (the Light) which was born of her virginity." Serm. de Assumpt. Elsewhere he says: "Let us rejoice in the Nativity of Mary, which proclaims to the world a new joy, and is a blessed harbinger of salvation: let us exult, I say, and, as we are accustomed to manifest our joy at the Nativity of Christ, let us rejoice also at the Nativity of His Mother. This day is born the Queen of the world, the gate of Heaven, the tabernacle of God, the star of the sea, the celestial ladder by which the King of heaven descended to earth, and man ascended to heaven." Serm. de Nativit. B.V.M.

St. Ildephonsus, Archbishop of Toledo (d. 669), was remarkable for his great devotion to our Lady. When some heretics in Spain revived the heresy of Helvidius, and denied the perpetual virginity of the Blessed Virgin,

the Saint wrote a powerful treatise against them, in which he displayed the greatest zeal for Mary's honour. By this work, and by frequent exhortations to his flock, he effectually checked the heresy. The story is told that one morning some time after this, as he was entering his cathedral for Matins on the feast of the Annunciation, our Lady appeared to him seated on a throne, holding in her hands his book against the heretics. She thanked him for all he had done in defence of her honour, and, in token of her gratitude, gave him a chasuble for Mass.

SECTION XI

Mary honoured by Decrees of Councils

1. **The Council of Ephesus** (431), the Third General Council. About the year 428, Nestorius, Patriarch of Constantinople, raised his impious voice against the Divinity of Christ and the Divine Maternity of Mary. Alarmed at this blasphemous impiety, the Fathers of the Church assembled in great numbers at Ephesus, and at the opening of the Council **St. Cyril of Alexandria** delivered an address which excited the admiration of the venerable assembly. It was received with acclamation, and deemed worthy of being included among the Acts of the Council. Some extracts of this discourse are here given: "Hail Mary, thou by whom the Son of God giveth light to them that sit in darkness and the shadow of death, by whom the prophets have spoken, by whom the Apostles have preached salvation to the world, by whom the dead (i.e. sinners) are raised to life, by whom Kings reign! Who can give utterance to the praises of which Mary is worthy! Hail to thee, O Mary! venerable treasure of the whole earth, inextinguishable lamp (light of the world), crown of virginity, sceptre of true doctrine, indissoluble temple of God, dwelling of Him whom no place can contain: Mother and Virgin, by whom He is named Blessed

in the gospels, Who is come in the name of the Lord. Hail! thou who hast enclosed in thy holy virginal womb the Immense, the Incomprehensible One; thou by whom the Holy Trinity is adored and glorified; by whom the precious Cross is celebrated and reverenced throughout the world; by whom the heavens exult, the Angels and Archangels rejoice; by whom the devils are put to flight, the tempter is overcome, frail nature is raised to heaven. What tongue can worthily praise the most glorious Virgin Mary?"

In this General Council Mary's glorious title of *Deipara* (Theotokos, i.e. Mother of God) was vindicated and defined as of faith.

2. **Council of Nicaea** (in Asia Minor), A.D. 325, the First General Council. In Act 6 occur these words: "Let us therefore have the fear of God before our eyes in all we do, soliciting also the intercession of the ever unspotted Virgin Mary, our Lady and Mother of God—and of all the Angels and Saints."

3. **Council of Basle** (1439), although schismatical, affords valuable evidence as to the belief of the Bishops and theologians present in our Lady's sinlessness. One of the decrees of the 36th session states that "the glorious Virgin Mary, Mother of God, by the operation of a singular anticipating grace of God, was never subject to original sin, being always free from all sin, original and actual, always holy and immaculate."

4. **Council of Avignon** (1457), which was convoked by Cardinal Pierre de la Foix and Cardinal Alanus de Coetivi, both legates of the Holy See, and in which a large number of Bishops of the metropolis and of the provinces of Arles and Aix took part, declared that the decree of the Council of Basel concerning the Immaculate Conception of Mary was to be held inviolably.

5. **Council of Trent** (1545). In one of its decrees on Original sin, it confirms what St. Augustine had said, that, wherever there is question of sin, Mary is always to be

excepted. It also approved of the feast of the Immaculate Conception.

SECTION XII

Mary honoured by Invocations in Ancient Liturgies and Hymns

"LEX supplicandi lex credendi." The prayers sanctioned by the Church in her Offices are to be accepted as an indication of her faith. The Liturgies of the Church, being the established formularies of her public worship, are among the most authentic documents that can be adduced in favour of any religious practice.

1. In the **Liturgy of St. James** (II or III Cent.), Mary is commemorated as "Our most holy, immaculate, and most glorious Lady, Mother of God, and ever Virgin Mary." Bibl. Max. Patrum. tom. 2, 31.

2. In the **Maronite Ritual** (V Cent.) she is invoked as "our holy, praiseworthy, and immaculate Lady." De Sacris Ordinat. 313.

3. In the **Alexandrine Liturgy** of St. Basil (IV Cent.) she is addressed as "most holy, most glorious, immaculate." Renaudot. Lit. Orient.

4. **Ethiopic Hymn** (V Cent.), translated by Rev. J. Rodwell, a learned Orientalist. It dates from A.D. 430, i.e. before the Councils of Ephesus and Chalcedon. The hymn is a dogmatic one, intended to teach the true doctrine of Christianity. The following is an extract:

"Rejoice, O Mother of God, thou joy of Angels!

"Rejoice, O pure one, foretold by the prophets.

"Thou art the Mother of the Light, the honourable Mother of the Lord, who didst bear the unseen Word, and after bearing Him didst remain a Virgin.

"Praise and benediction shall be given thee.

"Where is the tongue that shall be able to utter what should be said of thee, O Virgin Mother of the Word of

the Father! Thou hast become the throne of the King whom the Cherubim adore. We will call thee blessed, O blessed one, and will remember thy name to all generations, O fair Dove, Mother of our Lord Jesus Christ.

"All the heavenly hosts exclaim, Blessed art thou! Thou art a second heaven upon earth, the Portal of the East. The Father looked down out of heaven, and beholding none like thee, sent His only-begotten Son, Who became Man of thee.

"Rejoice, O holy one, Mother of all who live. To thee do we look up. Pray for us." Livius, 461 to 466.

This hymn was sung by the Christians of Alexandria, and from them passed to the Christians of Ethiopia.

5. **Syriac Hymn of St. Ephrem** (IV Cent.). "Holily did the Virgin Mary give birth to her Son, and give milk to the Nourisher of nations, and support on her virginal knees Him who upholds all things; Virgin she is and Mother; and what is she not?

"Holy is she in body, beautiful in soul, pure in mind, unalloyed in intelligence, most perfect in sense, clean of heart, well-approved, and full of every virtue.

"Let the whole order of virgins rejoice in Mary, because she alone of them so disposed herself that she might bring forth the Hero that bears up all creation, by whom the human race that groaned under slavery has been set free.

"Let great Adam, struck down by the serpent, take joy in Mary. She it was who gave Adam the new graft, nurtured wherewith he crushed the abhorred viper, and to strength recovered from its deadly bite.

"Let priests rejoice in the Blessed Virgin who gave birth to the great Priest made victim; since He freed them from (earthly) victims, and became Himself the Victim that appeased the Father.

"Let the whole order of prophets rejoice in Mary; because in her their visions have found their term, and prophecies their completion.

"Let the whole order of patriarchs rejoice in Mary

For as she obtained their benediction, so also did she render them perfect in her Son ; since by Him have seers, just men, and priests been purified.

" Instead of the bitter fruit that Eve plucked from the tree, sweet Fruit has Mary given to men. Lo, with Mary's Fruit the whole world is delighted." Livius, 410 seq.

SECTION XIII

Mary honoured by Saints of the XII Century[1]

1. **ST. ANSELM,** Archbishop of Canterbury (d. 1109). He was born at Aosta, Piedmont, in 1033 ; entered the Benedictine Order in spite of his father's opposition ; succeeded Herluin as Abbot of Bec in Normandy (the most famous school of the XI Cent.) in 1078 ; was consecrated Archbishop of Canterbury in succession to Lanfranc in 1093 ; had great troubles with William Rufus and Henry I on the subject of ecclesiastical rights, possessions and investitures ; suffered exile for his resistance to the royal tyrants, but was finally recalled. He is regarded as a second St. Augustine, superior to all his contemporaries in intellectual power, scholastic learning, and dialectical skill. His eminent virtue raised him to a place among the Saints. He was very devout to our Lady, and declared such devotion to be a mark of predestination. The saying " *A servant of Mary will never be lost* " is attributed to him. Appealing to our Lady for protection he exclaims : " Whither shall I fly, whither go to hide me from the face of thy Son, my Judge ? The Church has apostles, martyrs, strong defenders whom I would fain invoke ; but thou, my Sovereign Lady, art better than all of them, for thou art the universal Queen. What they all can do in union with thee, thou canst do alone. And whence hast thou this power ? It is that thou art

[1] N.B.—Only a few of the better known Saints are selected from each century.

the Mother of our Saviour, the Mistress of heaven and earth. To thee I have recourse, with thee I take refuge, thee I pray to assist me in all things." Orat. 46 ad B.V.M.

Speaking of Mary's spotless purity he says: "It behoved the God-Man to be conceived of a Mother so pure that greater purity, except in God, is unimaginable. It was fitting that the incomparable Virgin, to whom God had decreed to give His only Son, should be adorned with a purity so splendid that none could conceive a greater after that of God." De Concept. c. 18. Addressing our Lady he exclaims: "Holy Mother, Immaculate Mother! Mother of piety and mercy! Open to me the bosom of your clemency." Orat. 48. "Who can more surely appease the anger of the Judge than you, who have merited to be the Mother of this same Judge and Redeemer." "The only grace I ask of you in the Name of your Son is, that you will give me a continual remembrance of your name, that it may be as sweet food to my soul." Orat. 57. "To proclaim this alone of the Blessed Virgin that she is the Mother of God, exceeds every height of dignity, every title which, after that of God, it is possible to think of."

St. Anselm and the Immaculate Conception. (See § 77. On the Assumption, § 28, 2 d.)

2. **St. Bernard,** Abbot of Clairvaux (d. 1153). He was born at the castle of Fontaines near Dijon in Burgundy, 1091; entered the Cistercian monastery of Citeaux at the age of twenty-two, and was made Abbot of Clairvaux in Champagne two years later. He was one of our Lady's most faithful and devoted clients, and a great apostle of devotion to her. He says that all the graces of God to us pass through the hands of Mary, she being the dispenser of His gifts to men. "Deus nos omnia habere voluit per Mariam." He adds that there is no grace which God will refuse at her intercession; that all our pious sentiments and inspirations come to us through her mediation; that the courage and strength we receive to practise virtue

and overcome temptation are bestowed on us through her; in fine that "according to the dispensation of Divine Providence, all the gifts which we receive from His mercy come to us through the hands of His holy and powerful Mother, who is, as it were, the treasurer and dispenser of them all." His confidence in Mary's protection is shown in the well-known prayer the "Memorare," and in the following passage: "Why should poor weak man fear to come to Mary? There is nothing austere, nothing terrible about her: she is all sweetness. Ponder the whole course of Gospel history, and if you find in Mary any such thing as harshness, and even the least sign of displeasure, trust her not again and fear to draw near her. But if you find her to be altogether, as indeed she is, full of a mother's tenderness and grace, full of gentleness and mercy, give thanks unto Him Who, in the vast abundance of His goodness, has given you such an advocate in whom you cannot fail to trust. In fine, through the boundlessness of her charity she hath made herself 'all things to all men.' 1 Cor. ix. 22. She openeth to all the bosom of her mercy, that of her fulness (of charity) all may receive; the captive, ransom; the sick, health; the sorrowful, comfort; the sinful, pardon; the righteous, grace; even Angels, gladness. She is not one who inquireth what we have deserved; but is to all most easy to be entreated and most merciful; in the breadth of her love, she hath pity upon the needs of all." Serm. 12 de Stellis. See Rom. Brev. May 24, lect. 4, 5.

Speaking of her as the **Star of the Sea** he says: "She is the noble star of Jacob that shines in heaven illuminating the world, inspiring souls, consuming vice and enkindling virtue. She is the wonderful star that rises above our wide horizon by her example and by her merit. Ye, who are tossed on the sea of life in the midst of storms and tempests, fix your eyes on the shining star that you may not be engulfed in the waves. If the furies of temptation arise, if you are assailed by tribulation and driven towards

the reefs, look up to the star and call upon Mary. If anger, avarice or temptation from the flesh assail you look up to Mary. If, overwhelmed by the weight of your crimes, confused by your failings, or terrified by the fear of God's judgments, you sink into the abyss of sadness and despair, think of Mary. In peril, anguish and perplexity call upon Mary. Let her name be never far from your heart and your lips; and that your prayers may be rendered effectual, imitate her example. When you follow Mary there is no straying from the way; when you pray to her there is no cause to despair; if she holds your hand you will not fall, and if she protects you there is no need of fear. When she is your guide, you will not fail to reach the goal, and you will learn with what truth it was said, 'The name of the Virgin is Mary.'" Homil. 2 super Missus est. See Rom. Brev. April 26, Office B.V.M. de Bono Consilio, lect. vii.

The concluding words of the hymn *Salve Regina*—"O clement, O loving, O sweet Virgin Mary!"—are said to have been first uttered by St. Bernard in a moment of enthusiastic religious fervour in the cathedral of Spires. To commemorate the event the town authorities had these titles of our Lady engraved conspicuously on the walls of the church, that after generations might recognize how constant and tender was their devotion to the Mother of God.

SECTION XIV

MARY HONOURED BY SAINTS OF THE XII CENTURY (*cont.*)

ST. THOMAS, Archbishop of **Canterbury** (m. 1170), the son of Gilbert à Becket, was born in Southwark, 1117. Henry II made him Lord High Chancellor. Being consecrated Archbishop of Canterbury in 1160, for six years he defended the rights and property of the Church against the King's tyranny, suffering exile and finally

martyrdom. From his infancy his mother taught her little son to fear God, and inspired him with a tender devotion to Mary. "From his cradle," says Dr. Rock (*Church of our Fathers*, iii. 297), "St. Thomas was taught to love the Virgin Mary by his own mother, who used, in her hallowed playfulness of heart, to put her boy, while he was yet a child, into a scale, and bestow his weight in food, clothing and money on the poor, that she might thereby win for her darling the prayers and protection of Blessed Mary." Cardinal Vaughan and the Bishops of the Province of Westminster in a letter addressed to the Catholics of England in 1894, speaks as follows of St. Thomas' devotion to our Lady: "It was commonly believed, and it seems to be uncontradicted, that this beloved martyr and champion of the Church's unity was not only one of Mary's devoutest clients, but had written sweet and pious verses in her honour. It was probably in his retirement at Pontigny, where his soul grew nearer to God, and the Holy Spirit took possession of all his powers and aspirations, that he wrote those hymns which have been handed down to us. Two sequences of his, one beginning *Imperatrix gloriosa*, and the other *Hodierna lux diei*, are found in numerous Missals of the Middle Ages all over Europe; and had not our liturgical books been almost utterly destroyed by the Reformers, we should have known how popular they were in England."

St. Hugh, Bishop of **Lincoln** (d. 1200), was born in Burgundy, 1135, and placed when eight years old under the care of Canons Regular. He was ordained deacon at the age of nineteen, being already remarkable for his holiness of life and great austerity. Being attracted by the severity of the Grande Chartreuse, he entered the Carthusian Order at Grenoble, and later on was sent to England to establish a monastery at Witham. In 1186 he was promoted to the see of Lincoln, in which position his personal holiness, firmness of character and sweetness of manner gave him great influence over Henry II, Richard I

and John. England owes to him one of its noblest ecclesiastical buildings, the Cathedral church of Lincoln, dedicated by him to the Blessed Virgin. He usually spoke of it as "the church of my dear Lady Mary, the Mother of God." To raise this monument and make it worthy of her whom he styled his Lady and Queen, the Saint was ready to bestow not only his revenues, but his own personal service. He himself worked as a labourer, and might be seen hewing stones and carrying bricks and mortar in the midst of a crowd of workmen. The story is told that a cripple asked to be allowed to touch the rough hod which the Saint had been carrying on his shoulder, and at once obtained a miraculous cure. St. Hugh spoke of the estates of the see of Lincoln as belonging to "our Lady St. Mary," and felt himself to be her representative and champion in the defence of her rights. On arriving at Dover from the continent in his last illness, his first thought was to hasten at once to a church, and there celebrate Mass in our Lady's honour.

SECTION XV

Mary honoured by Saints of the XIII Century

ST. **DOMINIC** de Guzman (d. 1221) founded the Order of Friars Preachers in 1215. He was born in Old Castile in 1170, and, at the age of twenty-four, being remarkable for holiness and apostolic zeal, was made Canon of the Cathedral of Osma. When a student he had sold his books to feed the poor, and offered himself in ransom for a slave. By means of the Rosary the Saint combated the foul errors of the Albigenses, and drew down abundant grace upon his apostolic work. He never began his instructions without first imploring our Lady's assistance, and impressed upon his religious an extraordinary devotion to this blessed Queen. In a life of the Saint by Theodoric we read that while passing near the dormitory

where his brethren were sleeping (at Santa Sabina on the Aventine, Rome) he began to pray, and suddenly our Lady appeared to him telling him she had come to bless the infant Order, and to show towards it a special mark of her tenderness. On another occasion he saw in vision his religious gathered under our Lady's wide mantle, a sign of her maternal protection. The Saint never wearied of preaching devotion to God's holy Mother.

St. Francis of Assisi (d. 1226), founder of the Franciscan Order (Friars Minor). He was born at Assisi in 1182. His baptismal name was John, but from his familiarity in youth with the Romance language of the troubadours, he acquired the name of "Il Francesco" (the Frenchman). He founded his Order in 1216.[1] The Saint, while in retreat on Mount Alvernia (Tuscany), received the impression of the five bleeding Wounds in his hands, feet and side. His heart was aflame with love for our Lady. It was under her protection in the little church of the *Portiuncula*, Assisi, that he wished to make a trial of the sort of life which the Holy Spirit had inspired him to embrace. Among the many pious practices which he adopted in honour of his heavenly Patroness was that of fasting from the vigil of St. Peter's feast until the Assumption. He received during his lifetime the most extraordinary graces in the little sanctuary above mentioned, which has since become so renowned under the title of *St. Mary of the Angels*. He was there favoured with visions of our Lord and of His blessed Mother. Feeling his end approach he requested to be carried into that hallowed shrine, and died, as he had lived, full of seraphic love of Jesus and Mary.

St. Edmund of Canterbury (d. 1240). He was born at Abingdon in Berkshire, his family name being Rich. While still a child he learned from his pious mother Mabel to cherish a tender devotion to the Virgin-Mother of God. When a young student in Oxford, he went one day into

[1] See *Pilgrim Walks in Rome*, p. 70.

St. Mary's Church, the most frequented place of worship in the town, and there "in the presence of his confessor, he promised to offer and to vow his unsullied virginity to Mary, the most chaste Mother of God, and to preserve it all the days of his life, reciting words to this effect before her statue. Then suddenly he rose up and placed a ring (which he had procured for the purpose) on the finger of the statue, saying, as he fitted it on: 'To thee, O most pure Virgin of virgins, I vow, promise, and consecrate the gift of my chastity. With this ring I plight thee my troth, and gratefully adopt thee for my Lady and Spouse; that so I, a virgin, may merit the grace to serve thee a Virgin better for the future.' And on bended knees he prayed most devoutly before the statue, as though before the Mother of God herself; and, pouring forth abundant tears . . . he said: 'O Lady, most dear to my heart, obtain from Thy Son, my Lord, by thy prayers that I may persevere in the service of you both, and so merit to follow the footsteps of Blessed John the Evangelist.' And after his prayer, when he wished to take off the ring which he had placed on the finger of the statue, lest it might be the cause of wonderment to the people, he was not able to do so, though he tried in every way he could. Whereat rejoicing he conceived the hope that the Blessed Virgin had favourably accepted his vow." Cot. MS. f. 124. During his studies in Oxford and in Paris, Mary's image stood ever on his table; and when at length after a life of long conflict he came to die, his love of her shone out more brightly than ever. Having received with great joy the last Sacraments, he asked that his Crucifix, with the figure of the Mother of Sorrows, might be brought to him. He kissed them with inexpressible tenderness, and having laid himself on the floor, caused them to be so placed that his dying eyes might rest on these representations of Jesus and Mary, and so his soul went to God. H. S. Bowden.

St. Hedwige (d. 1242), wife of Henry, Duke of Silesia. Devotion to the Blessed Sacrament was the keynote of

her life. Summer and winter she walked barefoot to the church, her feet often bleeding, and knelt for hours before the altar without leaning on any support. In honour of Christ and His Apostles she kept always by her thirteen poor persons, suffering from incurable diseases. She used to carry about with her a picture of our Lady, and continued to hold it tightly with three fingers of the left hand when dying ; so that after death it could not be removed. She was buried with it, and twenty-five years after her death, when her grave was opened, the fingers incorrupt still held the holy picture.

St. Hyacinth, O.P. (d. 1257), the apostle of Poland and Russia. He had inherited from St. Dominic a child-like confidence in the Mother of God : to her he ascribed the success of his missionary labours, and to her aid he looked for his salvation. On the eve of her Assumption he was warned of his coming death. In spite of a wasting fever he celebrated Mass on the feast, and communicated as a dying man. He was anointed at the foot of the altar and died that very day. The story is told of him that when he was at Kiev, the Tartars sacked the town, but it was only as he finished Mass that the Saint heard of the danger. Without waiting to unvest he took the ciborium in his hands, and was leaving the church. As he passed by a statue of Mary he heard a voice say : " Hyacinth, my son, why dost thou leave me behind ? Take me with thee, and leave me not in the hands of enemies." The statue was of heavy alabaster, but when Hyacinth took it in his arms, it became light as a reed. With the Blessed Sacrament and the image he came to the river Dnieper, and walked dryshod over the surface of the waters. H. S. Bowden.

Blessed Herman Joseph (d. 1230). From his earliest years he was a devoted client of the Mother of God. When a little child he used to spend all his playtime in the church at Cologne before an image of Mary. Once our Lady is said to have stretched out her hand to take an

apple which the boy offered her in pledge of his love. Another time he saw her high up in the tribune, with the Holy Child and St. John: he longed to join them, but saw no way of doing so. Suddenly he found himself raised in the air and placed by their side, where he held sweet converse with the Infant Jesus. At the age of twelve he entered the Premonstratensian house at Steinfeld, and there led an angelic life of purity and prayer.

SECTION XVI

Mary honoured by Saints of the XIII Century (*cont.*)

ST. THOMAS OF AQUIN (d. 1274). This Saint, surnamed the "Angel of the Schools" on account of his angelical chastity and the purity of his doctrine, always cherished a most affectionate devotion to the Virgin Mother of God, who repaid his affection by many remarkable favours. He consecrated his talent to the defence of her sublime privileges, and offered all his labours, studies, writings to her. While at work at his desk he had continually before his eyes the images of Jesus crucified and of His blessed Mother, and he confessed to his disciples that it was from them that he had received all his learning. He declared some days before his death that the Mother of God had appeared to him, and that she had always obtained from him whatever he asked of her. Speaking of our Lady's spotlessness he says: "The Blessed Virgin committed no sin mortal or venial, that in her might be fulfilled that phrase of the Canticle of Canticles, 'Thou art all fair, my beloved, and there is no stain in thee.'" Summa Theol. III. q. 27, a. 4. Again: "Mary never would have been worthy to be Mother of God if she had committed a single sin." "The Blessed Virgin being a creature we do not owe her the cult of *Latria*, but we owe

her in a more eminent degree than to other beings (Saints and Angels) the cult of *Dulia*, in that she is the Mother of God." Summa III. q. 25. This special cult paid to our Lady is known as *Hyperdulia*. See St. Bonaventure's words below.

St. Bonaventure (d. 1274), one of the greatest of St. Francis' sons, and one of the brightest lights of his Order. He is known as the " Seraphic Doctor " from the fervour of divine love which breathes in his writings. He was the friend of St. Thomas of Aquin, who asked him one day whence he drew the wonderful thoughts that abound in his works : the Saint replied by pointing to his Crucifix. He wrote a long Psaltery of the Blessed Virgin full of sweetness and devotion. Speaking of her he says : " It is impossible that the virginity of that body wherein God dwelt, should ever have suffered the least stain, or that the holiness of her soul should ever have been tarnished by the shadow of a sin." " The worship that befits Mary is that of *hyperdulia*, because she possesses a dignity far above that of the Angels and Saints, by the very fact that she, as Mother of God, is singularly raised above other created beings."

St. Simon Stock, Carmelite (d. 1265). He was born in the county of Kent, and left his home when he was but twelve years of age to live as a hermit in the hollow trunk of a tree, whence he was known as Simon of the Stock. After twenty years of this penitential life he learnt from our Lady that he was to join an Order not then known in England. He waited in patience till the White Friars came, and then entered the Order of Our Lady of Mount Carmel. He repeatedly asked this heavenly Queen to make known to him how he could best honour her. One day, while in prayer before her statue, she appeared to him bearing in her hands a scapular (such as monks wear), which she gave him saying that this was the means by which she would be honoured, and by it she wished her true servants to be distinguished. She further promised

that this holy habit would be a pledge of salvation to those who wore it faithfully till death.

St. Louis of France (d. 1270). This glorious King was animated from his very childhood with a tender devotion towards God's blessed Mother. In order to honour her and imitate her humility, every Saturday he used to entertain a number of poor persons in his palace, washing their feet and waiting on them at table. He died on a Saturday, as he had desired, wishing to crown by this last act all the honour he had paid to Mary on that day during his life-time.

St. Philip Benizi (d. 1285). He was born in Florence, and in his fifteenth year, after praying to our Lady for light and guidance, entered the Servite Order, then recently established. There he devoted himself wholly to Mary's service, striving to win the approbation of the Queen of Heaven by holiness of life and imitation of her virtues. Being ordained Priest, he preached up and down Europe with marvellous success under Mary's protection, his constant aim being to spread devotion to her Seven Dolours. By this means he effected countless conversions, our Lady manifestly blessing his apostolical labours. His life was marked by great purity of heart and mind, and by the practice of the highest virtues. He fell ill on the feast of the Assumption, and died on the octave day.

The **Seven Servite Saints** (XIII Cent.), founders of the Order. On the feast of the Assumption, 1233, seven Florentine nobles met together, as their custom was, to recite the Office of the Blessed Virgin. Suddenly she appeared before them, and bade them forsake the world for a more perfect life. At once, like the Christians of old, they sold their goods, gave the money to the poor, changed their senatorial robes for the simple habit of religious, and retired to a lonely spot on Monte Senario, some ten miles from Florence. To one of them, named Alexis Falconieri, our Lady presented the black habit which they were told to wear in memory of the Passion

of her Son. They propagated everywhere devotion to Mary's Seven Dolours. The name "Servites" was given to them because a child at its mother's breast, seeing them enter Florence, cried out: "See, the servants of the Madonna!" H. S. Bowden.

SECTION XVII

Mary honoured by Saints of the XIV Century

ST. GERTRUDE, Abbess (d. 1302). Born of a noble Saxon family, she was placed for her education at the age of five in the Benedictine Abbey of Rodelsdorf, and later entered the Order, where she soon became perfect in humility, mortification, obedience and all other religious virtues. Her life was crowded with wonders. One Christmas night she saw the Mother of God enter the choir and accost each of the nuns, presenting to each her Divine Child, whom she carried in her arms. On another occasion our Lady allowed her to embrace the Divine Infant, and she says she felt His little arms around her neck, and a breath from His lips full of the sweetness of heaven. On the feast of our Lady's Nativity, Gertrude saw her during Mass praying for the community with clasped hands, while Christ in answer turned towards the nuns and blessed them with the sign of the cross, thereby preparing them to receive more worthily the adorable Sacrament of His Body and Blood.

St. Andrew Corsini, Bishop of Fiesole (d. 1373), a Florentine of noble birth. His pious parents had dedicated him to our Lady from his birth, but at the age of fifteen, Andrew entered the way of sinful frivolity that leads to perdition. His mother reminded him with tears that he had been consecrated to Mary, and this reminder made him a Saint. Entering the Carmelite Order he advanced rapidly in virtue, and soon became a model of perfection. At the command of his Superiors he became

a Priest, and was afterwards chosen Bishop of Fiesole, near Florence, a dignity he strove his utmost to avoid. Throughout his religious life he retained the warmest devotion for Mary, his powerful protectress, whose glory he strove to advance by every means in his power. While praying one Christmas night in her little chapel of the Primerana, Fiesole, he was warned by her of his approaching death, and on the following feast of the Epiphany his blessed soul took its flight to heaven.

St. Catherine of Sienna (d. 1380). The daughter of a humble tradesman, she was raised up to be the guide and guardian of the Church in one of the most trying periods of its history. As a child, prayer was her delight. She would say the "Hail Mary" on each step as she mounted the stairs, and was granted a vision of Christ in glory. When seven years old she made a vow of perpetual chastity, and took our Lady in a special manner as her beloved Mother. It was her wont never to commence any action without first recommending it to Mary; and with the desire of consecrating herself more closely to her, she entered the Third Order of St. Dominic at the age of fifteen. From that time all her thoughts, all her hopes seemed centred in Mary, who in turn bestowed marvellous favours on this seraphic soul.

St. Bridget of Sweden (d. 1373) was born of the Swedish royal family in 1304. At ten years of age she was most tenderly affected by a sermon on the Passion, and thereafter the image of Christ crucified was ever present to her soul. She relates in her revelations that she one day obtained of God the conversion and grace of a happy death for a great sinner, because she implored it through the sorrows of Mary during her Son's Passion. She also heard our Lord say that His Mother was justly styled "Mother of Mercy," for there was no misery so abject that she despised, no distress so great that she did not commiserate, and incline the Divine Heart to pity. Addressing the Saint He said: "Ask what thou wilt

through My Mother Mary, for neither thy charity nor thy request will be rejected." *Revelations*, Bk. vi. c. 33.

Blessed Henry Suso, O.P. (d. 1366), a great ascetic of the Middle Ages. Speaking of our Lady as the comforter of the afflicted he says: "When our heart is oppressed with grief and fear and can find no remedy for its suffering, we have no resource but to look upwards to the Queen of Heaven, the Virgin Mary. In every struggle we are sure to find in her both help and consolation. In truth thou art, O Mary, the Mediatrix between sinners and thy Divine Son; thou art the consoler, the asylum of the afflicted. Turn then and look with pity on me, thou who hast never turned away thine eyes from souls in desolation, for in thee is my hope. How many sinners, after abandoning and denying their Lord, losing all hope, have found refuge in thee, and, under thy protection, returned to God's grace! Divine virtue has made thee so kind even to sinners that thy goodness restores us to hope. Yes, heaven and earth shall perish before thou art seen to abandon the miserable (beings) who pray to thee sincerely. Truly art thou Queen and Mother of mercy. Rise up, then, and be our Mediatrix to reconcile us to thy Divine Son, so that, thanks to thee, He may pardon and bring us to eternal life."

SECTION XVIII

Mary honoured by Saints of the XV Century

ST. VINCENT FERRER, O.P. (d. 1419), known as the "Angel of the Judgment." He was born at Valencia in Spain in 1350, and at the age of eighteen was professed in the Order of St. Dominic. His marvellous apostolate lasted twenty-one years, countless conversions being the fruit of his preaching wherever he went. A tender love for the Blessed Virgin characterized him from childhood. He strove his utmost to copy her virtues

and please her by the great purity of his life. One day while praying to her, the Queen of Heaven appeared to him, and promised her protection in every assault against his virtue. He afterwards led the life of an angel rather than of a man, advancing as it were with winged feet in the paths of virtue and religious perfection.

St. Bernardine of Siena (d. 1446), one of the glories of the Franciscan Order. From early boyhood it was his habit to go every morning to salute a frescoed picture of our Lady that crowned one of the gates of the town. There, as he knelt in prayer, he committed to her maternal care his innocence, and chose her as his Patroness and Protectress. From her he received his vocation to the Franciscan Order, the gift of touching the hearts of even the most hardened sinners, and the power of working miracles. He became the apostle of the Holy Name of Jesus throughout Italy. Speaking of our Lady he says: "Mary has the keys of the divine treasury, so that she can distribute to whom she wills and as much as she wills, the grace of the Holy Spirit." Serm. in Nativ. B.V. a. 1. Hence the oft-quoted saying, "Quod Deus imperio, tu prece, Virgo, potes": "What God can do by His Will, thou, O Virgin, canst do by prayer." Hence also she is styled "Omnipotentia supplex," i.e. "Omnipotent through prayer," as having a power founded on divine goodness, able to obtain any favour from her Divine Son. St. Bernardine was born on September 8, the feast of our Lady's Nativity, and he chose that day for receiving the religious habit, for celebrating his first Mass, and for preaching his first sermon. He seemed never to be able to do enough to show his affection for her, and to spread devotion to her.

St. Casimir, son of Casimir III, King of Poland (d. 1483). This young Saint, who died at the age of twenty-five, was animated from his earliest years with a most tender devotion to Mary. To her he consecrated his innocence by a vow of chastity, and chose rather to die

than forfeit that treasure. He was fond of repeating the hymn "Omni die dic Mariae," etc.: "Daily, daily sing to Mary," written, it is said, by St. Bernard, though by some attributed to St. Casimir. He desired a copy of it to be placed in his coffin and buried with him. Countless miracles took place at his tomb. One hundred and twenty-two years after his death his tomb was opened in the cathedral of Vienna, when his body was found incorrupt, and under his head was the hymn to our Lady.

SECTION XIX

Mary honoured by Saints of the XVI Century

ST. IGNATIUS OF LOYOLA (d. 1556), the founder of the Society of Jesus. He was always tenderly devoted to Mary, and loved to visit her sanctuaries round Loyola. After being seriously wounded at Pampeluna, as he lay convalescent in his father's castle, he was favoured with a vision of the Blessed Virgin, who obtained for him the gift of perfect chastity, never after assailed by temptations. The better to recall the principal events of the life of Christ and of the Saints, he wrote copious notes during his convalescence in a quarto volume of 300 pages, the words and actions of Christ being noted down in bright red ink, some even in gold, those of our Lady in blue, and those of the Saints in various other colours. In the beginning of his conversion to a perfect life, imitating the knights of old, he made his "Vigil of Arms" in Mary's sanctuary at Montserrat. On his way there, a Moor, with whom he was travelling, began to speak disrespectfully of our Lady, denying her perpetual virginity. The Saint, after vainly trying to convince him, was tempted to run him through with his sword, and could hardly withhold himself. In 1534 he chose her church at Montmartre, there to lay the first foundations of his Society on the feast of her Assumption. His solemn religious

profession and that of his first companions was made at Mary's altar in St. Paul's basilica, Rome, April, 1541. It was his desire that devotion to her should ever be one of the characteristic features of the Society. The first church he secured for his Order was "Santa Maria della Strada," where an ancient picture of her is greatly venerated. For long years the Saint had continually near his heart a small picture of our Lady of Dolours, and he declared that he had by this means obtained many graces. He was favoured more than once with visions of the adorable Trinity, of holy Mary and her Divine Child.

St. Francis Xavier (d. 1552). One of St. Ignatius' first companions. This great Apostle of the Indies had a very tender devotion to the Mother of God. He pronounced his first religious vows in her sanctuary at Montmartre (Paris) on the feast of the Assumption, 1534. In his apostolic journeys he invariably wore her Rosary round his neck or attached to his cincture: all his sermons and instructions he began by invoking her aid, and concluded with the "Salve Regina." In every difficulty he had recourse to her, and he is said to have made a vow to defend her Immaculate Conception. As he lay dying in the island of Sanciano, off the coast of China, his lips, we are told, kept murmuring "Monstra te esse Matrem," "Show thyself a Mother." The story is told [1] that a merchant of Meliapur, about to sail for Malacca, asked the Saint for some parting souvenir. St. Francis gave him his rosary saying, "This will be of great service to you, if only you have confidence in Mary." Hardly had they weighed anchor, when a fearful storm arose which dashed the ship to pieces on a rock. There appeared no chance of safety for the crew, when suddenly the merchant, remembering St. Francis Xavier's parting injunction, and trusting confidently in Mary's help, grasped his rosary in his hand, and instantly the whole party found themselves, how they knew not, safe on shore.

[1] *Month of May*, by Rev. Father Beckx, S.J.

St. Francis Borgia (d. 1572), third General of the Society of Jesus. He had been Duke of Gandia, Viceroy of Catalonia, a great favourite of the Emperor Charles V, and was a Saint amid the splendours of court-life. An incident at the funeral of the Empress Isabella, whose features, on opening the coffin to certify the remains as being hers, were seen to be so terribly ravaged by death that the sight inspired horror, made him resolve to quit the world and all earthly vanities. He was fond of relating that he owed his vocation in great measure to our Lady, and throughout his religious life he preserved the most lively gratitude for this favour. So convinced was he that devotion to Mary is a necessary means to arrive at religious perfection, that, when General of the Society, he refused to admit into it some novices who seemed cold in their devotion to her. With Pope St. Pius V's permission, never given before, he caused copies of our Lady's picture in St. Mary Major to be painted, and sent to different houses of the Society. One was given to Blessed Ignatius Azevedo, Martyr, who held it tightly in his arms when cast into the sea by Calvinist corsairs.

Of the members of the Society of Jesus the Saint used to say: "It would be a monstrous thing if any one were to belong to the Society of Jesus and did not love, serve, and revere the Mother of Jesus." Above all he expected to find this devotion shining forth in the novices of the Society. If a novice had a marked love for Mary, the Saint felt sure that, no matter how many were his difficulties and temptations, he would persevere. If any novice showed little practical devotion to Mary, he said he felt convinced he would not stay in the Society.

St. Aloysius Gonzaga (d. 1591). This angelical youth, the privileged child of Mary, was inspired to make a vow of perpetual chastity before her altar in the church of SSma Annunziata, Florence, when only nine years old. A few years later, when acting as page at the court of Spain, he received a distinct call from our Lady to enter the

Society of Jesus. His mind, ever filled with loving thoughts of Jesus and Mary, was never troubled by an impure temptation. His greatest pleasure was to visit the sanctuaries of Mary, and he is said, even at the age of twelve, to have fasted every Saturday in her honour, taking nothing but bread and water. In all his needs he had recourse to her, and was unwearying in his efforts to make himself more and more pleasing to her and her Divine Son.

St. Stanislaus Kostka (d. 1568). As a child he was more like an Angel than a human being, and was so sensitive and pure-hearted that he would faint on hearing an indelicate word. Twice he received Holy Communion from an Angel, and was favoured with a wonderful vision of the Blessed Virgin, who placed the Infant Jesus in his arms. She bade him enter the Society of her Son. His zeal for Mary's honour led him to make extracts from the works of the Fathers and Saints referring to her or in praise of her. When conversing with others he always contrived to say something in his Mother's honour. While kneeling before the picture of St. Mary Major in Rome he fell into an ecstasy : and on leaving the basilica Father Emmanuel Sa said to him : " Stanislaus, you seem to love the Blessed Virgin very much." " Ah, yes," was the Saint's reply, " she is my Mother. The Mother of God is my Mother ! " His pure soul took its flight to heaven on the feast of her Assumption, at the age of seventeen.

SECTION XX

Mary honoured by Saints of the XVI Century (*cont.*)

ST. CHARLES BORROMEO, Archbishop of Milan (d. 1584). He was the nephew of Pope Pius IV, who created him Cardinal when only twenty-two years of age. As Archbishop he effected wonderful reforms, restored

ecclesiastical discipline, founded schools and seminaries, and proved himself a living copy of the Good Shepherd. He felt a sort of impassioned love for his Mother Mary, reciting her Rosary every day on his knees as well as her Office, and fasting on the eves of all her feasts. On hearing the Angelus bell he would fall on his knees even in the public street, though the ground might be wet and muddy. He established in his Cathedral church in Milan a chapel and confraternity of the Rosary. Over the main door of every church in the Archdiocese he caused an image of Mary to be placed, as a reminder to the faithful that she is the Gate of Heaven, and that if they wished to enter into that temple of glory, it must be through her intercession. All the pious institutions founded by him were dedicated to Mary, and placed under her protection.

St. Teresa (d. 1582). She was the Foundress of the Reformed Carmelites. When a child, she had arranged a small oratory in her father's house, where she placed a statue of Mary and surrounded it with flowers. To this she paid frequent visits, bringing gifts of various kinds. At twelve years of age she had the misfortune to lose her virtuous mother. In the intensity of her grief she ran to prostrate herself before our Lady's image, and begged her to be her Mother, promising to be a faithful child. Mary watched over her constantly with loving protection. Teresa had unbounded confidence in this Mother of Mercy, and, when a Carmelite Superior, she placed the keys of each convent she founded at the foot of her image, thereby appointing her the first Superioress. Angelic hands bore her soul heavenwards in the presence of Jesus and Mary. *Month of May for Interior Souls*, 120.

St. Philip Neri (d. 1595), Founder of the Oratory and one of the glories of the Church in the XVI Cent. He never spoke of our Lady, but his face became radiant with joy, those listening to him feeling something of the warmth of his devotion imparted to them. In all his sermons, exhortations, conferences, he had always some-

thing to say in praise of this loving Mother; and to his penitents and all who sought his advice he warmly recommended devotion to her. "My children," he would say, "if you wish for the grace of perseverance, cultivate great devotion to Mary." Whenever he had to deal with hardened sinners, he recommended them to her, and astonishing conversions were the result. He called her his love, his joy, his consolation, and uttered these words with such deep feeling that his hearers were frequently moved to tears. In a serious illness our Lady appeared to him filling him with rapturous joy; and the physicians and priests present beheld him raised in the air above the bed, with his arms outstretched as though he wished to clasp some one in their embrace. Ibid. He took a special delight in visiting the wonder-working picture of St. Mary Major, as well as other sanctuaries dedicated to her in Rome. In every church or oratory built by his children, he enjoined that a picture of the Madonna should be placed over each altar.

St. Cajetan (d. 1547), Founder of the Theatines. He is thought to have been the first to introduce the Forty Hours' adoration of the Blessed Sacrament, as an antidote to Calvin's heresy. He bore a most tender love for our Blessed Lady, and his piety was well rewarded. One Christmas night, as he knelt before the relic of the Holy Manger in St. Mary Major, Rome, she appeared to him and placed the Infant Jesus in his arms. She also appeared to him at his death.

SECTION XXI

Mary honoured by Saints of the XVII Century

ST. FRANCIS DE SALES (d. 1622). He was one of Mary's most loving children. When a student he was for a time a prey to the greatest anxiety concerning his eternal salvation, and tempted almost to despair of

ever being admitted into heaven. In this torture of mind he cast himself on his knees before a statue of Mary, recited the "Memorare," and at once all his trouble of mind vanished. He exhorted the Sisters of the Visitation to strew spiritual flowers every morning in front of our Lady's image—the marigold by imitating her; the heart's ease (pansy) by always serving her; and, above all, the lilies and roses of purity and ardent charity; also the violets of humility and simplicity. In his apostolic work in the Chablais (Switzerland), he is said to have converted 72,000 Calvinists. His sweetness of character he owed chiefly to his devotion to her who is "our life, our sweetness, and our hope."

St. Alphonsus Rodriguez, S.J. (d. 1617), a lay-Brother of the Society of Jesus. From his childhood his love for our Lady was remarkable. He would look for her images, press them to his heart, kiss them with deep affection, addressing the most fervent prayers to her, his loving Mother. Once when a boy, he spoke thus to the Blessed Virgin: "Dearest Mother, I know that you love me—but not as much as I love you." She replied: "What are you saying, my child? My love for you is far above yours for me: as heaven is above the earth." As he grew older his love for Mary went on increasing. In his later years, when porter of the college at Majorca, her Rosary was constantly in his hand; and after his death it was discovered that the skin of his thumb and fore-finger had become perfectly hard from the constant friction of the beads passing through them. The Immaculate Conception was a great object of his devotion, and he spread copies of her little Office among the college students, even transcribing them with his own hand. More than once he was favoured with visions of Jesus and Mary.

St. John Berchmans, S.J. (d. 1621). This angelical youth was one of our Lady's most loving and devoted children. "I shall never rest," he said, "till I have acquired a most tender love for Mary. If I love Mary, I

am assured of perseverance, and shall obtain from God all I desire." He made a vow to defend always the doctrine of her Immaculate Conception,[1] and wrote it out, signing it with his own blood. His greatest delight was to converse on the glories of Mary; and the better to do this, he had enriched his memory with beautiful passages from the writings of the Saints in praise of the Queen of heaven. He always wore her rosary round his neck as though it were a precious relic, and was heard to say that he had three treasures with which he wished to die, viz., his crucifix, rosary and rule-book. He had the consolation of dying with these cherished objects clasped in his hands. To one who visited him in his last illness he said: "I love Mary; I have always loved her; I have a firm hope of eternal life relying on her protection." To another who asked him if he loved our blessed Lady very much, he replied: "Ah, yes! I love her with my whole heart, and if I had a thousand hearts, I would love her with them all."

St. Mary Magdalen de' Pazzi (d. 1607), a Carmelite nun in Florence. The Queen of heaven often appeared to her encircled with glory, and taught her how to make herself acceptable to Jesus crucified. For two years she was assailed by most painful temptations, being finally delivered by our Lady who covered her with a white veil. Her very presence seemed to breathe the sweetness of holy purity, diffusing a heavenly fragrance that excited others to love the angelical virtue. She was favoured with many remarkable visions and revelations. On our Lady's feasts she felt herself caught up, as it were, into heaven: she was also permitted to share some of the pangs of Mary at the foot of the cross, by suffering acute bodily pain.

St. Andrew Avellino (d. 1608), a holy priest, a glory of the Theatine Order. His baptismal name was Lancelot, which he changed to Andrew out of devotion to St. Andrew

[1] Defined by the Church as an article of faith in 1854.

and to show his love of the cross. His mortifications were wonderful. In his old age nothing could prevent him from saying Mass every day, in spite of acute sufferings, being at times so weak and exhausted that he could scarcely reach the altar. One day, while reciting the Psalm *Judica* at the foot of the altar, he fell forward in a fit of apoplexy and was carried into the sacristy. In his last illness he was severely assaulted by Satan, but protected by Mary, whom he had deeply and constantly loved; and, with a grateful salutation to her image, he breathed forth his soul to God.

SECTION XXII

MARY HONOURED BY SAINTS OF THE XVII CENTURY (*cont.*)

ST. JOHN FRANCIS REGIS, S.J. (d. 1640). His very childhood was marked by ardent love for Mary, and, when still a boy, he hastened to join one of the Sodalities founded in her honour. His constant effort was to make himself more and more pleasing to his heavenly Mother. Being admitted into the Society of Jesus, his devotion received a fresh impulse, and he sought every opportunity of kindling a deep love for her in others, especially in the hearts of the young. Later on, during his wonderful missionary life in France, he was never tired of preaching about her, her name being ever on his lips, his zeal in her cause unwearying. In his dying moments he was aided and consoled by a vision of Jesus and Mary, who came to lead his soul to eternal rest.[1]

St. Jane Frances de Chantal (d. 1641), Foundress with St. Francis de Sales of the Order of the Visitation. Being left an orphan while still a child, she found a tender and most affectionate Mother in Mary. In the married state as a lady of the world, she led the life of a Saint, and it was part of her devotion to recommend herself, her

[1] Rev. P. Beckx, S.J., *Month of May.*

household, and all her affairs to the Blessed Virgin. Besides other prayers to Mary, she bound herself by vow to recite the Rosary every day. As a Religious Superior she urged her subjects to do all they could to give pleasure and honour to holy Mary. On our Lady's feasts she would join the novices and other Sisters in singing the "Magnificat" and "Ave Maris Stella" before a picture of her loving Protectress.

St. Peter Claver, S.J. (d. 1654). This great apostle of the negroes in South America triumphed over the most painful and humiliating labours by the help of Mary's protection. Thousands of poor negroes sunk in a degraded state of body and soul he converted and made children of God, teaching them to look up to and seek help from Jesus' spotless Mother. One of the means he adopted to sustain his courage was to wear near his heart a little book containing representations of the mysteries of our Lady's life: these he frequently contemplated and made the subject of his constant meditations.

St. Vincent de Paul (d. 1660), Founder of the Lazarists (Vincentians) and Sisters of Charity. He was one of the most wonderful of modern Saints. When a captive of the Mahommedans in Tunis, he consoled himself by singing the praises of the Blessed Virgin. To her he owed his liberty. Wherever he might be, even if conversing with a prince, at the sound of the Angelus bell he would fall down on his knees and recite the prayer with the greatest fervour. To promote devotion to her was the great ambition of his life, and he impressed upon his children, the members of his Congregation, that they were to consider themselves Mary's apostles and defenders, as well as imitators of her virtues. By this means, he assured them, their labours for the conversion of sinners would be blessed with abundant fruit.

Blessed John Eudes (d. 1680), Founder of the Eudists and Good Shepherd nuns. This great servant of God was the first to make the devotion to the Pure Heart of

Mary public. He frequently preached upon it, established several religious societies that are pledged to promote it, and obtained permission for a feast in its honour in several dioceses. It was not until the year 1855 that the Congregation of Rites finally sanctioned the Office and Mass of the Most Pure Heart of Mary, but without imposing them on the Universal Church. Blessed John wrote his great work on this subject entitled *Le Cœur Admirable de la Très Sainte Mère de Dieu*, which first appeared at Caen in 1681. It has recently been reprinted in three volumes, and is a glorious monument of the burning love of an enraptured soul.

Blessed Bernardine Realino, S.J. (d. 1616), was sent by our Lady to the Society of Jesus, and favoured by her with apparitions, on one occasion receiving the Divine Infant into his arms. For sixty-two years he laboured in the town of Lecce in Italy, where all revered him as a Saint. He was often seen during prayer with a countenance radiant with light; and sometimes bright rays shone from his whole body. He lived in closest union with Jesus and Mary.

SECTION XXIII

Mary honoured by Saints of the XVIII Century

ST. FRANCIS JEROME, S.J. (d. 1716), the Apostle of Naples and Central Italy. Full of the deepest veneration and love for holy Mary, he made it his constant aim to inspire others with the same sentiments. For the space of twenty-two years he preached every Thursday on our Lady's privileges in one of the Neapolitan churches dedicated to her. He was extremely zealous in spreading devotion to her among the young, considering it the most powerful means of shielding their innocence, and of reclaiming the wanderer. He was wont to say that it was next to impossible for any one to attain real holiness who was

cool in devotion to her. On his missions he always had a picture of her placed in view of his hearers, that he might by her intercession ensure the Divine blessing on his labours, and lead those listening to him to Jesus through Mary.

St. Alphonsus de' Liguori (d. 1787), Founder of the Congregation of the Redemptorists, an enthusiastic client of Mary, and a true apostle of devotion to her. He is said to have preserved through her protection his baptismal robe unsullied. From his earliest years Mary was the object of his tenderest affection, and, as time went on, his love for her grew stronger and stronger. "The world, he said, owes its Redemption to Jesus, but also in some sense to Mary: for if Jesus is the fount, Mary is the channel of every grace." His love for her prompted him to write his golden book on *The Glories of Mary*. Out of devotion he fasted every Saturday, and on the eves of all her feasts; constantly wore the rosary round his neck; and made a vow to recite it daily, as also to preach frequently on her greatness and mercy. Full of zeal for her honour he wrote a treatise in defence of the Immaculate Conception long years before it was defined as an article of Faith, and summed up the various arguments in favour of its being so defined. Speaking of our Lady he says with great feeling: "Let us listen to the voice of our Mother encouraging us to become like little children, to keep near her and call upon her in our necessities. 'Si quis est parvulus veniat ad me.' Prov. ix. 4. Little children cry perpetually to their mother, especially when they fear danger, 'Mother, Mother!' Ah, sweet Mary, tender Mother, that is what thou wishest us to do, that, as thy children, we should call upon thee to help us in all our dangers; for thou wilt certainly protect and save us, as thou hast always done when thy children have turned to thee." *Glories of Mary*, chap. 1.

St. Leonard of Port Maurice, O.S.F. (d. 1751). This Saint, a fervent sodalist of our Lady from his boyhood, wrote a wonderful letter, as though inspired by a spirit

of prophecy, in which he expressed his longing desire to see the great truth of the Immaculate Conception defined by the Church, foretelling the advent of great blessings for the time when the Holy See should deem it suitable to pronounce the definition. He established in Rome a Confraternity of the Lovers of Jesus and Mary, one of the religious exercises being to make regularly every week the Stations of the Cross in the Colosseum, and to bring as many as possible to join in the devotion.

Blessed Grignon de Montfort (d. 1716). He was a zealous promoter of devotion to Mary, regarding it as a great means to sanctity. If practised with fervour he felt sure, he said, it would cause saints to arise in the Church. "All perfection (sanctity) consists in our being conformed to and united with our Divine Saviour. The most perfect devotion is that which consecrates us to Him. Now of all creatures Mary is the most conformed to our Divine Lord: therefore it follows that devout imitation of her will make us most like to Him; and the more a soul is consecrated to Mary, the more devoted it will be to our Lord." He urges Catholics to call themselves and become the *slaves of Mary*, consecrating themselves in body and soul to her, that she may present us to Jesus Christ. He enumerates the Saints and other holy persons who have made themselves slaves of Mary, among them being St. Odilo, Abbot of Cluny, about the year 1040. On this form of devotion, see Petitalot, 390, note.

Blessed Crispin of Viterbo (d. 1750). He was a Capuchin lay-Brother, known as "the Apostle of Mary." With the oil from the lamp, which he kept burning before her image, or flowers from her altar he wrought marvellous cures. It was commonly said that the oil and flowers of Brother Crispin did more good than all the doctors' medicines. Frequently employed to gather alms for his convent, he would teach Christian doctrine to children in the streets, as also little hymns which he himself had composed in Mary's honour.

SECTION XXIV

Mary honoured by the Popes

ST. **CALLIXTUS I** (218 to 223) built the church of S. Maria in Trastevere not long before his martyrdom. **Julius I** rebuilt it on a larger scale in 340, and this Julian basilica was restored and adorned with frescoes by **John VII** (705–707). This is the first, the most ancient church of our Lady in Rome. The historian Lampridius relates that during the Pontificate of Callixtus I the Christians were in possession of a place of assembly in Trastevere (the part of Rome west of the Tiber), their right to which was disputed by the corporation of *popinarii*, or tavern-keepers. The question was brought before the Emperor Alexander Severus who decided in favour of the Christians, saying that it was better that God should be worshipped there, in whatever fashion it might be, than that the place should be given over to revelry. *Pilgrim Walks in Rome*, 320.

St. Liberius (d. 366) consecrated the original church of St. Mary Major, Rome, known as "Our Lady of the Snow" from a miraculous fall of snow in August (the hottest month of the year), the site and dimensions of the future building being found traced thereon. The story will be found in the Roman Breviary, August 5, and in *Pilgrim Walks in Rome*, 107.

Sixtus III (d. 440) rebuilt this basilica, as the original edifice was found to be too small for the crowds flocking to it; intending also that it should serve as a memorial of the great Council of Ephesus (held in 430) and of the vindication of our Lady's title of "Mother of God" against Nestorius. *Pilgrim Walks in Rome*, 108.

St. Hilary I (d. 467) and **St. Gelasius** (d. 496) are said to have instituted the feast of our Lady's Purification with a view to suppressing the indecent games of the pagan Lupercal.

St. Gregory the Great (d. 604) had the picture of our Lady St. Mary Major carried in a public procession through the streets of Rome to obtain a cessation of the plague. *Pilgrim Walks*, 112.

St. Boniface IV (d. 615) purified the Pantheon, Rome, defiled by Pagan worship, and consecrated it under the title of "Our Lady of Martyrs." Ibid. 342.

St. Leo IV (d. 855) "in order to exterminate the pestilential monster of Saracenism, whose look and breath had infected Rome and filled her streets with dead, added an octave to the ancient feast of the Assumption." Father Segneri, S.J., *Devout Client of Mary. Note.* The Saracen invasion of Rome occurred in 846.

Urban II (d. 1099), desirous of raising a bulwark to withstand the flood of Turkish invasion, ordered Priests and clerics to recite daily the Office of the Blessed Virgin. Father Segneri, Ibid.

Gregory IX (d. 1241), to free the Church from the oppression of the Emperor Frederick, commanded all the faithful to invoke our Lady's protection three times every day at the sound of the Angelus bell. Father Segneri, Ibid.

Innocent IV (d. 1254) chose Mary as the Church's protectress against the fierce persecution of Frederick II, and added an Octave to the feast of her Nativity. Baronius.

Boniface IX (d. 1404), seeking to heal the wounds of the Church, whose unity had been rent by a schism of several years, instituted the feast of the Visitation. Segneri.

Paul II (d. 1471) in the scandals and troubles of that calamitous period had recourse to our Lady's protection, and decreed that the festival of her Presentation in the Temple should be celebrated with special solemnity throughout the Church. Segneri.

Sixtus IV (d. 1484), in fulfilment of a vow he had made for the restoration of peace and concord among Christian princes, erected in Rome the church of S. Maria

della Pace (" Our Lady of Peace "). See *Pilgrim Walks in Rome*, 359. He also approved of the feast of the Immaculate Conception (1476), and granted indulgences for assisting at Mass on that day.

St. Pius V (d. 1571), to save Christendom from the power of the Ottomans, urged all the faithful to appeal earnestly to our Lady by the devout recitation of the Rosary. Segneri. After the battle of Lepanto he instituted the feast of Our Lady of Victory.

Gregory XIII (d. 1585), after several victories over the Turks obtained through Mary's intercession, appointed the feast of " Help of Christians " to be kept every year, It replaced the feast of Our Lady of Victory.

Gregory XV (d. 1623) forbade any one to speak or write against our Lady's Immaculate Conception.

Pius VII (d. 1823), after having been kept for five years in a most humiliating captivity by Napoleon Buonaparte, attributed his deliverance and return to Rome to our Lady's intercession (1814), and in thanksgiving crowned our Lady of Savona, and gave new sanction to the feast of " Our Lady, Help of Christians."

Pius IX (d. 1878) defined as of faith the dogma of Mary's Immaculate Conception in 1854, to the great joy of the whole Catholic world.

Leo XIII (d. 1903) in the Church's trials and necessities ordered the Rosary to be recited in all churches every day during the month of October.

Pius X (d. 1914) confirmed what his predecessor had prescribed regarding the October devotion of the Rosary.

N.B. The Popes and the doctrine of the Immaculate Conception. (See §§ 77, 78.)

SECTION XXV

MARY HONOURED BY ENGLISH CARDINALS

CARDINAL WISEMAN. His sermons on our Lady (xv., xvi.) abound with beautiful thoughts that show how deeply he loved this glorious Virgin.

Cardinal Newman has written with tenderest feelings and matchless eloquence on "The Glories of Mary for the sake of her Son," No. 17 of *Discourses to Mixed Congregations*. His *Difficulties of Anglicans*, vol. II, contains striking passages concerning the Belief of Catholics in our Lady (*a*) as the Second Eve, pp. 31–44; (*b*) in her Immaculate Conception, pp. 44–50; (*c*) in her dignity and exaltation, pp. 50–61; (*d*) in her title of Theotokos, pp. 62–67; (*e*) in her intercessory power, pp. 68–76; (*f*) on Devotion of Catholics to her, pp. 77–88; (*g*) on excesses in devotion: see *Answers to Dr. Pusey*, pp. 89–118.

Cardinal Vaughan, in his work *The Young Priest*, p. 44 seq., writes as follows: "A Paradise of great beauty and perfection had been created for the Angels. A Paradise was created for our first parents, a garden of delights proportioned to their nature. A Paradise was also created for the Incarnate Son of God. Mary most holy. It was measurable not by her physical limitations, but by the magnitude and multitude of her spiritual endowments. In the moment of her Immaculate Conception the germ of the fulness of every grace and virtue was laid within her. In the exquisite and entrancing beauty of her sanctity she approached nearer to God than any one that had ever come from His creative Hand. She was a vast spiritual kingdom, a world of heavenly grace and loveliness, so spacious that the Word moved at ease within her realms of light, rejoicing in a Paradise which He had made worthy of Himself, the masterpiece of all creation.

"Mary was far more to Jesus than an earthly tabernacle, more than a natural mother to bear and nurse Him.

She was bound up with His life, and the lifelong companion of His sacerdotal mission, from its beginning and ordination in her womb to its consummation in the Sacrifice of the Cross.

"At the Annunciation the angel had declared that she was not only possessed of the fulness of grace, *gratiâ plena*, but that the Lord Himself was with her, *Dominus tecum*, an expression truly without significance had it only meant that He was with her as He is with all the souls of the just, or as He is everywhere present in creation. It meant that the Lord had become united to her by a new relationship, contracted with the Three Divine Persons, a relationship altogether singular and special to herself. A unique and personal alliance had been entered into, and God became related to Mary as a son to a mother. No more intimate union is to be found than that between God and the soul of Mary, except only the union between the two natures in Christ, and the unity of the Three Divine Persons. The consequences of this union of God with Mary are ever flowing as a river of wealth and refreshment through the whole spiritual order of existence, until they reach their ultimate results, of which we men are the enriched and blessed gainers. Mary is the Queen of the Universe, while her Son is its Lord. She is the happy Eve and Mother of the new creation, He its second Adam and its Father."

SECTION XXVI

Mary honoured by Religious Orders

BENEDICTINES (founded 563), the first and chief monastic Order of the Western Church. The honour of the first celebration of the feast of the Immaculate Conception in the Western Church is thought to belong to the English Benedictine Monks of Winchester, disciples of the Saxon St. Ethelwold. In a manuscript

calendar still extant, said to have been written in the monastery of Newminster at Winchester between the years 1034 and 1057, there is inscribed in the original hand under the 8th of December: *Conceptio Sanctae Dei Genitricis Mariae.* Another calendar of the Cathedral Priory at Winchester, belonging to about the year 1030, has the same entry. After a few years the feast seems to have waned, and its renewal was mainly due to the influence of the younger **Anselm,** nephew of the Saint. See *Ave Maria* Magazine, December, 1901. Article by Dom. C. Edmonds, O.S.B. **St. Anselm,** O.S.B., Archbishop of Canterbury (d. 1109), famous for his devotion to Mary, is generally credited with having (publicly) established the feast in the West. The Winchester calendar possibly referred to a private feast kept in certain Benedictine monasteries.

Carthusians (founded 1086), an austere Order founded by St. Bruno in a desert valley of the Alps near Grenoble, and known as "La Chartreuse." Its religious consider themselves the special children of Mary, to whom St. Bruno had consecrated his Order, and honour her daily by special religious exercises. The first chapel erected in the solitude of Grenoble was dedicated in 1085 by St. Bruno to the honour of the Blessed Virgin, and was known as "Our Lady of the Cells." It became a frequent place of pilgrimage, and here for long centuries the monks sang the praises of the Most High. Besides the Divine Office each monk was expected to recite the Office of our Lady every day.

Cistercians (founded 1098), an austere reform of the Benedictine Order instituted by St. Robert, Abbot of Molesme, who withdrew with twenty-one religious to a solitude known as "Citeaux" in the diocese of Chalons sur Soane, and there built a celebrated monastery in honour of our Lady. Nearly all the monasteries of the Order are dedicated to her. (See § 32.) St. Bernard (d. 1153) entered Citeaux not long after its foundation, and

his ardent devotion to Mary has descended as a rich heirloom in the Order.

Premonstratensians (f. 1119). An Order of Canons Regular founded by St. Norbert, as directed by a revelation from our Lady. Devotion to her has ever been a very marked characteristic of its members.

Dominicans (f. 1216). The devotion of the Rosary, so fruitful of marvellous results in the salvation of souls, has ever been one of the great means used by the Friars Preachers for the benefit of the Church, and the gaining souls to Christ. In the XIII Cent. the question was agitated whether the Blessed Virgin had been conceived without original sin or not. A number of schoolmen on the authority of Peter Lombard, Master of the Sentences (d. 1164), and of St. Bernard himself, adopted the view contrary to this privilege of Mary. (On St. Bernard and the Immaculate Conception see § 77.) St. Thomas of Aquin (d. 1274) and Albert the Great (d. 1280) his master, are said to have supported the same opinion; but the teaching of St. Thomas, the Prince of Theologians, is not clear. In his *Commentary on the Book of the Sentences* and other works of his youth he openly favoured the doctrine of the Immaculate Conception.

Franciscans (f. 1216). The Seraphic school of this Order have ever considered the defence of our Lady's Immaculate Conception as a family inheritance. The cause, opposed by theologians of another Order, triumphed when **John Duns Scotus** (d. 1308), a Franciscan, in a solemn disputation held before the theological Faculty of Paris by order of the Pope and in presence of his legate in 1307, proved convincingly with unanswerable arguments that the Blessed Virgin was ever free from the stain of original sin. (See § 77.) He spoke with such eloquence, and answered the objections with such force that the Faculty, of which several famous Doctors had previously embraced the contrary view, declared itself for the opinion

defended by Duns Scotus, and conferred on him the title of *Doctor Subtilis*.

Servites (f. 1233). The Servants of Mary, founded in the XIII Cent. by seven Florentine Saints, who were directed by our Lady to practise and spread devotion to her Seven Dolours, are among our Lady's most zealous and devoted children and apostles.

Carmelites. The devotion of the Brown Scapular, revealed by our Lady to St. Simon Stock, a Carmelite religious, belongs especially to this Order, which in other ways has proved itself one of the foremost of religious bodies in spreading the honour and cultus of Mary. **St. Teresa** and **St. John** of the Cross were the founders of the Reformed Carmelites.

Augustinians or **Austin Friars** (f. 1278), an Order originally of hermits, but now following the rule of St. Augustine. Their great devotion is to our *Lady of Good Counsel*, her miraculous picture being greatly revered at Genezzano, Italy (see *Pilgrim Walks*, 473), and copies of it spread throughout the world.

Redemptorists (f. 1732), Congregation of the most Holy Redeemer, founded by St. Alphonsus de' Liguori. His extraordinary devotion to Mary has descended to his children, and is their cherished inheritance. In their missions to the people the Redemptorist Fathers, true apostles of Mary, are most zealous in spreading everywhere devotion to this good Mother. Our Lady of Perpetual Succour is one of their special devotions. On this picture see *Pilgrim Walks in Rome*, 118.

Passionists (f. 1746). The sons of St. Paul of the Cross have inherited from him an enthusiastic love for Mary. The novice-master of Blessed Gabriel dell' Addolorata, present at the latter's beatification in 1908, being asked for some special characteristic of the young Beato's sanctity, replied that as he possessed all virtues in perfection, it would be hard to single out any one as more prominent than another: one remarkable trait, however, he

might mention, viz. a passionate devotion to the blessed Virgin.

The other Religious Orders and Congregations, both of men and women, Vincentians, Eudists, Canons Regular of the Lateran, Marists, Oratorians, Salesians, and the rest, vie with each other which shall do most to honour and spread devotion to Jesus' loving Mother.

The **Military Orders** acknowledged Mary as their Queen and Mistress, and bore the sword in one hand and the rosary in the other. The Knights Templar swore to defend even to the loss of life, the mysteries of the Faith, the seven Sacraments—the perpetual Virginity of Mary. The Military Orders of Spain, viz. those of Calatrava, of Alcantara, of St. James, made a vow to defend the doctrine of the Immaculate Conception. The Knights of Malta and Rhodes also pledged themselves to defend Mary's honour.

SECTION XXVII

Mary honoured by the Society of Jesus

ON the devotion to Mary of the Saints of the Society, see above, §§ 19, 21, 22, 23.

It would seem, according to **St. Alphonsus Rodriguez,** the holy Jesuit lay-Brother, that one of the objects of the Institution of the Society was to defend the Immaculate Conception. In the life of the Saint written by Father Mathew Marimon, S.J. (Bk. 7, § 49), we have the following passage: "Alphonsus happened one day, while in recreation with the community, to hear of the objection which some good people were urging against this glorious privilege of his Queen and Sovereign. The question turned on the theses that the Religious of a certain Order had posted up and intended to defend in a 'public act' against the Immaculate Conception. Alphonsus became so excited

that he surprised us all by the zeal and fervour he displayed in defence of this privilege. He stood up, and stretching forth his arm, his eyes raised to heaven, in a loud voice he exclaimed: 'Let no one attack the Mother of God, for, although she is so kind, and gentleness and sweetness itself, she has a Son exceedingly jealous of His Mother's honour, and numbers of Angels, who well know how to defend their Queen and avenge (any denial of) the purity of her origin.' Then he added that 'one of the reasons why God had sent the Society into the world was to teach and defend this truth in Holy Church.' Seeing him speak with such animation, one of the Fathers present said to him: 'Brother Rodriguez, how do you know that God has sent the Society into the world to defend the Immaculate Conception of our Lady?' He replied: 'I know it for certain': and again lifting up his hand and eyes to heaven, he added: 'It is from there above, from on high that I learnt it; and if Father Rector will give me leave I will go and proclaim this in the streets of Palma.'"

Father Goldie in his life of St. Alphonsus Rodriguez, p. 351, writes: "Certain it is (*a*) that the Founder of the Society of Jesus bound himself by vow to defend the doctrine of the Immaculate Conception, as St. Francis Xavier, St. Francis Borgia, and St. John Berchmans did after him. (*b*) Father James Laynez attributed to his invocation of our Lady under the title of Immaculate, the power he received, in spite of an attack of quartan ague, to speak at the Council of Trent, and that with such force as to obtain from the assembled Fathers an important concession in favour of the doctrine.[1] (*c*) The last clause of the Decrees of the Fifth Session on 'Original Sin,' which refuses to include Mary under the law common to all humanity, owes its existence to the learned arguments of Laynez. (*d*) The same doctrine was defended in the

[1] He is said to have spoken at the Council for three consecutive hours on the Immaculate Conception.

very first public theses of the Roman College. (*e*) Its defence was imposed by oath on all graduates of St. Francis Borgia's University of Gandia. (*f*) Its defence was undertaken by Suarez in his theological works; and finally, in 1594, was ordered by the Fifth General Congregation of the Society to be taught by all its theologians."

The Society, which came into existence only in the middle of the sixteenth century, vied nobly with the Franciscans in upholding the doctrine of Mary's Immaculate Conception, Bellarmine, Suarez, de Lugo, Salazar, Petavius (Petau), Lossada and others being among its chief supporters and defenders.

Books innumerable have been written by the Society on our Lady's privileges, the best known being those of Blessed Peter Canisius, Fathers Arias, Barradas, Viegas, Tursellini, Bruno, Spinelli, Segneri, Poiré, and the works of the great Jesuit theologians above-mentioned.

The first church owned by the Society was Santa Maria della Strada, Rome. Cardinal Baronius bore public testimony to the remarkable fervour in the frequentation of the Sacraments as seen in this church. At the time yearly Communion had been thought sufficient by the majority of Catholics.

Venerable Father Guttierez, S.J., in a vision vouchsafed to him saw our Lady protecting with her mantle the children of the Society (Ven. Fr. Louis de Ponte, *Life of Father Balthasar Alvarez*, c. 27), a vision similar to that of St. Dominic related above.

On the establishment of the Sodality B.M.V. by a member of the Society, and on the May devotions originating in the Society, see § 68.

On our Lady and the Society see Father Drive, *Marie et la Compagnie de Jésus.*

SECTION XXVIII

Mary honoured by Catholic England

1. *England her Dowry. The Ancient Faith*

IN a touching address on devotion to the Blessed Virgin, Dr. Bilsborrow, former Bishop of Salford, reminded his hearers that ever since the introduction of Christianity into this island, Englishmen had practised this devotion with a sincerity of conviction and a fervour of piety not surpassed by any other nation in the world. "For upwards of 1500 years, he said, it was interwoven with the woof and web of their lives, and mingled with all their thoughts and duties to God. In no country of the world, perhaps, were there more numerous sanctuaries, more miraculous images, more celebrated shrines of our Lady than in old Catholic England. In fact it so filled the imagination of the architect, inspired the chisel of the sculptor, guided the brush of the painter, and welled up in the heart of every Christian in the land, that England became known amongst the nations of the earth by the beautiful title of the *Dowry of Mary*."

1. **The Dowry of Mary.** In 1893 Pope Leo XIII, addressing a number of English pilgrims conducted by the Duke of Norfolk and presented to His Holiness by Cardinal Vaughan, spoke of Catholic England as having "acquired the singular and honourable title of *Mary's Dowry*." *Dos Mariae* is the title claimed for England in Latin documents of the XV Cent., meaning a land specially given and consecrated to our Lady. In the year 1399 (the date of Richard II's deposition and Henry IV's accession), Thomas Arundel, Archbishop of Canterbury, wrote these words: "The contemplation of the great mystery of the Incarnation has drawn all Christian nations to venerate Her from whom came the first beginnings of our Redemption. But we English, being the servants of her special inheritance and her own *Dowry*, as we are

commonly called, ought to surpass others in the fervour of our praises and devotions."

An idea of the wonderful devotion to her in old England may be gathered from the following verses in her honour written in the XII or XIII Cent. The spelling is modernized:

"Christ's meek Mother, Saint Marye!
My life's light, my beloved Ladye!
To thee I bow and bend my knee,
And all my heart's blood I offer thee.
Thou art my soul's light, my heart's bliss,
My life, my hope, my safety therewith!

"I ought to honour thee with all my might,
And sing thy praise by day and night:
For thou hast holpen me in many ways,
And brought me out of hell [1] to Paradise.
I thank thee for it, my beloved Ladye,
And will thank thee while I live."

An old prayer to our Lady by the monk Elmham (in the reign of Henry V, 1413–1422) contains the words: "Save thy people, O Lady, and deliver thy *Dowry* from the pestilence of death." This possibly refers to the heresy of Sir John Oldcastle (Lord Cobham) and the Lollards. That Henry V consecrated his kingdom to our Lady is certain, though he was not the first to do this. See Father Bridgett, *Dowry of Mary*.

During the reign of James I (d. 1625), a paper, now in the British Museum, was discovered giving an account of a picture known to have been in the church of St. Thomas' Hospital, Rome, and described as a very ancient picture. It portrays a King and Queen kneeling and presenting the Island of Britain to Mary, saying: "Dos tua, Virgo pia, haec est, quare rege Maria," i.e. "This is thy Dowry, O loving Virgin, wherefore rule it" (take it under thy guidance). The King is supposed to be Richard II (d. 1399), with his Queen, Anne of Bohemia.

[1] I.e., out of the state of sin deserving hell.

Note. It is thought to have been on occasion of the putting down of the Wat Tyler insurrection under Richard II (1378) that England was first publicly consecrated by the King to Mary, for the monarch went to Westminster, and there placed himself and his Kingdom under her protection.

Another picture, discovered in 1800 behind the wainscoting in that part of the House of Commons which was formerly St. Stephen's Chapel, represents King Edward III (d. 1377) with his Queen Philippa and children doing homage to our Lady and Child. (See § 49.)

2. The **Ancient Faith of England**

(*a*) in the **Immaculate Conception.** Because of her sublime dignity as Mother of God, the English of Saxon days could never bring themselves to entertain the thought that she was ever tainted with the slightest stain of sin. Thus in a MS. called the Book of Cerne, now in the University Library at Cambridge, which belonged to Ethelwold, Bishop of Sherbourne in 760, we read the following prayer: "Holy Mother of God, Virgin ever blest, glorious and noble, chaste and inviolate; O Mary Immaculate, chosen and beloved of God, endowed with singular sanctity, worthy of all praise, thou who art the advocate for the sins of the whole world: Oh, listen, listen to us, O holy Mary. Pray for us, intercede for us, disdain not to help us. For we are confident and know for certain that thou canst obtain all thou willest from thy Son, our Lord Jesus Christ, God Almighty, the King of Ages, who liveth with the Father and the Holy Ghost for ever and ever. Amen."

(*b*) In the **Divine Motherhood.** At the Council of Hatfield, held A.D. 680, the Anglo-Saxon Church embraced and proclaimed the Decrees of the Council of Lateran (A.D. 649), one of which runs thus: "If any one shall not confess, in accordance with the teaching of the Holy Fathers, that the holy and ever-Virgin and immaculate Mary is properly and truly the Mother of God—Who

before all ages was born of the Father—let him be anathema." Canon Connelly: *England and the Blessed Virgin*, C.T.S.

(*c*) In her **Perpetual Virginity.** Equally clear and definite were they on the doctrine of the Perpetual Virginity of Mary, the counterpart and necessary consequence of her Divine Maternity; for in the Decree just quoted they salute her as "the holy and ever-Virgin and immaculate Mary, (who), without union with man, but of the Holy Ghost conceived God Himself, the Word, and brought Him forth without corruption, retaining indissolubly her virginity, even after the birth." Ibid.

(*d*) In her **Assumption.** St. Anselm, Archbishop of Canterbury, preaching in the XI Cent. on a feast of the Assumption, says, speaking of Mary: "No longer is She solicitous how to serve Him as a Child, for all the hierarchies of the Angels serve Him as their Lord. No longer is she troubled flying with Him into Egypt from the face of Herod; for He has ascended into Heaven, and Herod has gone down into hell before His face. No longer is she disturbed on account of the many things the Jews did against Him; for all things are now subject to Him. And now Mary herself is exalted above the choirs of Angels; now all her desire is fulfilled; she sees God face to face as He is, and rejoices with her Son for ever. This is the best part which shall not be taken from her. May we be partakers of it by her merits and her prayers, through her Son Jesus Christ, Who liveth and reigneth with God the Father in the unity of the Holy Ghost for ever and ever. Amen."

St. Aldhelm, Bishop of Sherbourne, in some verses written about A.D. 690, speaks of the festival of our Lady's Assumption kept in August, as commemorative of her *Nativity*, i.e. her (heavenly) birthday. See *The Month*, August, 1917, p. 132.

SECTION XXIX

MARY HONOURED BY CATHOLIC ENGLAND (*cont.*)

2. *Ancient Devotions*

WHAT our forefathers believed with regard to the Blessed Virgin may be summed up in one sentence: "Mary is the Mother of God."

1. The **Marye Mass.** Every village church, however small, had its altar in honour of the Blessed Virgin. In the Cathedrals and stately Minsters, behind the choir and High Altar was the Lady Chapel, to the extreme east, symbolizing her as the Morning Star that heralded the coming day. In old Catholic days a special Mass was offered to God every day, in almost every church and chapel throughout the land, in honour of the Blessed Virgin. "It was celebrated at early dawn with the utmost solemnity, with organ and choristers, chanting the sweetest and most touching music of those times." Dr. Rock, *Church of our Fathers.*

This Marye Mass will be again referred to in a subsequent section.

2. **Office of our Lady.** There is abundant evidence to show that in old Catholic times the laity as well as the clergy were accustomed to recite daily the Office of our Lady; and it is clear, too, that they learnt it in their childhood, and were so familiar with it that they could say it by heart, and even recited it together while dressing in the morning. Thus, in the *Book of Courtesay*, printed by Caxton about 1477, "Little John" is admonished—

> "While that ye be abouten honestly
> To dress yourself and do on your array,
> With your fellow well and tretably
> Our Lady's Matins look ye that ye say."

Similarly the statutes of Eton College, founded by Henry VI in 1440, prescribe that the scholars, as soon as

they have risen, and while making their beds, shall say the Matins of our blessed Lady.

3. **The Rosary** or **Mary Psalter.** The less learned, unable to read, had provided for them the Mary Psalter or Rosary. The founders of colleges and other pious institutions frequently imposed the obligation of practising this devotion upon those who should hereafter partake of their benefits. Thus Henry VI wished that the scholars of Eton should every day repeat the whole Psalter of Mary (i.e. the fifteen decades of the Rosary); and William Waynflete, Bishop of Winchester, who in 1456 built and munificently endowed St. Mary Magdalen College, Oxford, enjoined that the President and each of the Fellows of the said College should, with all possible devotion, on their bended knees, recite "fifty times over the Angelical Salutation, together with the Lord's Prayer after every ten rehearsals of the Salutation aforesaid."

Writing about the year 1490 to the Head of his Republic, the Venetian ambassador states that it was a common practice for the people of England to hear Mass every day, and say the Rosary in public frequently. All the women would carry with them beads, and all who could read took with them to church the Office of the Blessed Virgin. It was also the custom for every one to fast on Saturdays in Mary's honour; and, at the battle of Crecy (1346), the men went into battle breakfastless in our Lady's honour, it being Saturday.

4. **The Angelus.** At the end of the XIV Cent. Thomas Arundel, Archbishop of Canterbury, at the special request of King Henry IV, enjoined that in the morning on awakening, as well as at nightfall, the bells should be tolled to invite the faithful to recite one Our Father and five Hail Marys in veneration of "Our Lady Mary, the Mother of God, our patroness and protector in all adversities": and he granted forty days' indulgence to all who practised this devotion.

Dr. Rock in *The Church of our Fathers* writes: "In

many and many of those grey church towers which we so often see peeping over the trees as we wander by, there yet hangs the very bell—the 'Gabriel bell,' so our fathers called it—which the sexton had to ring at morn and at evening every day as a bidding to the people—to the sick in bed and to the healthy, to those at home and those abroad, that they should greet our Lady with their five Hail Marys; and all about its rim can still be read the quaint verse speaking of the Archangel and St. Mary." He adds: "The mid-day bell was never rung in England; and the Angelus, as it is now said in all Catholic countries, did not come into use before the beginning of the XVI Cent. and seems to have commenced in France."

SECTION XXX

MARY HONOURED BY CATHOLIC ENGLAND (*cont.*)

3. *Shrines*

MARY'S shrines in England were renowned for their glory far beyond the sea: the beautiful Lady chapels in the Cathedrals and parish churches, blazing with gold and colour, the Mary Mass, the Mary Guilds in city and village, all proclaimed that the Island of the Saints was ruled by the Queen of Heaven, and belonged to her as her Dowry.

1. **Our Ladye of Glastonbury** in Somersetshire was the most ancient and venerable sanctuary of the Blessed Virgin in England. According to tradition it was originally a little oratory formed of wattled twigs and branches of trees, said to have been erected by St. Joseph of Arimathea. Two centuries later it was rebuilt in stone; and in the year 530, St. David added a Ladye Chapel. In 708 **Ina,** King of the West Saxons, reconstructed the Abbey and church, and also built the "Silver Chapel," as it was called from its richness. For the construction and adorn-

ment of this chapel Ina gave 2,640 lbs. of silver, and some 600 lbs. of gold; his other gifts being a rich chalice and paten, a censer, covers for the Holy Gospels, besides ornaments for the altar; likewise 175 lbs. of silver and 38 lbs. of gold for images of our Lord, our blessed Lady and the twelve Apostles. See Waterton's *Pietas Britannica*, and Canon Connelly's Pamphlet *England and the Blessed Virgin*, C.T.S.

During the reign of **Henry II** (1154–1189) the church was burnt to the ground, and he resolved to replace it by a structure of greater splendour. By a special charter he confirmed all the privileges granted by his predecessors to this church, which, as he sets forth in this document, "is called by some the Mother of Saints, and by others the Tomb of Saints, and which, built by the very Disciples of our Lord, was first of all dedicated by our Lord Himself, according to venerable ancient authority."

Several Kings made pilgrimages to Glastonbury, and many of the noblest of the land sought to be buried there, so that they might await the day of doom under the protection of our Lady. Waterton, II. 43. Connelly, Ibid.

It was in the sanctuary of Glastonbury that Kindreda, **St. Dunstan's** mother, was foretold the future greatness and holiness of her child, who became Primate of England and a glorious Saint. Here, too, St. Dunstan spent whole nights in prayer. It is related of King Edgar, surnamed the Peaceable, that he here laid his sceptre on our Lady's altar, and solemnly placed his Kingdom under her protection.

2. **Our Lady of Coventry.** The celebrated image of Our Lady of Coventry is and will be for ever associated with the name of that perfect model of an Anglo-Saxon lady, **Godgifu** (Godiva), wife of Leofric, Earl of Mercia, described as "tunc fæminarum pulcherrima, sic corde sanctissima." Here she and her pious husband founded a magnificent abbey in the XI Cent. (before the Norman Conquest), the church of which was consecrated in 1043. She further gave to this church of our Lady all her treasures;

and sending for goldsmiths, devoutly distributed all the gold and silver she possessed to make covers for the sacred books, images of the Saints, and ornaments for the altar. In a word, for the love of God and the service of the Church she literally despoiled herself of all her personal property. Waterton, II. 21. On her death-bed she desired that a rich chaplet of precious gems, valued at one hundred marks, on which she used to repeat her prayers, should be hung round the neck of Our Lady of Coventry whom she so dearly loved. She was buried in the porch of the church not far from our Lady's statue.

Of Coventry Church an ancient historian records that "never before had so splendid a church been raised in England. It contained every ornament and decoration wrought by the art of man that boundless wealth, spent with lavish and pious hands, could supply. It was so enriched with gold and silver that the very walls seemed too confined to contain the treasures, and the eyes of the beholders were dazzled, as though what they saw was not a reality, but something supernatural." Canon Connelly, Ibid. Of this splendid edifice not a stone remains; its immense treasures were carried off to enrich Henry VIII's coffers.

3. **Our Lady of Walsingham.** The story of this renowned sanctuary is related by Canon Connelly as follows: The most celebrated of all the English sanctuaries of our Lady was at Walsingham, a market town in the county of Norfolk, rather more than a hundred miles from London. Ancient records state that towards the end of the XI Cent. some five or six years before the Norman Conquest, a noble lady of Walsingham named Richeldis was favoured by the Blessed Virgin in a vision with a sight of the Holy House of Nazareth, and told to build one like it at Walsingham on a site which would be indicated to her. Tradition relates that this pious lady caused the materials to be prepared, but being still in doubt as to the exact spot on which the chapel was to be built, she spent the

night in prayer, and meanwhile "our Lady herself being the chief artificer," built it with the assistance of Angels, and on this account it was that this sanctuary was held in such extraordinary veneration by our forefathers. Such is the legend. This chapel of Walsingham is said to have been an exact counterpart of the Holy House of Nazareth. (See § 63.)

Erasmus, the great scholar of Rotterdam, contemporary and friend of Blessed Thomas More, visited the sanctuary in 1509 and thus describes it: "Within the building (the church) there is a small chapel which admits by a narrow little door on either side those who come to salute our Lady: the light is feeble, in fact scarcely any except from the wax candles." One unceasing movement of pilgrims to and from Walsingham up to the Dissolution shows how much this sanctuary was revered.[1] Northcote's *Sanctuaries of the Madonna*, 252 seq. Kings as pilgrims to Walsingham, see § 49.

SECTION XXXI

Mary honoured by Catholic England (*cont.*)

3. *Shrines* (*cont.*)

4. **Evesham,** in Worcestershire, on the banks of the Severn. A swineherd named Eoves happened on a certain day to penetrate into a thicket in a valley near the river, when he beheld a Lady standing on a particular spot with two other virgins, one on either side, all three of surpassing beauty and radiant with sun-like splendour. Terrified and trembling he returned home, and related all he had seen to the Bishop Egwin.[2] The

[1] The chapel was demolished and the statue burnt in the reign of Henry VIII.

[2] The third Bishop of Worcester.

latter, having maturely considered the matter, after prayer and fasting, took with him three companions and proceeded barefoot to the valley. On reaching the thicket, the Bishop leaving his companions went in alone, and prostrating on the ground remained a long time in prayer. When he rose he beheld the three Virgins in brilliant light as they had appeared to Eoves. But she who stood in the centre far outshone her companions in glory, and seemed to him whiter than the lily, more brilliant than the rose, while all around was diffused a heavenly fragrance. Our Lady, for it was she, bade him erect a church on that spot and dedicate it to her. The church was completed in 701 through the assistance of Offa, King of the East Angles, and the two Mercian Kings Ethelred and Coenred. Eversham with its miraculous image of Mary became a favourite place of pilgrimage. Northcote, Ibid. 238.

5. **Tewkesbury,** near Worcester, had a celebrated sanctuary of our Lady founded in 715 by the two Mercian nobles Oddo and Dodo. The church possessed a large wooden image of the Blessed Virgin, greatly revered by the people, which, though it escaped destruction in the time of the Reformation, was sadly desecrated in the reign of James I, being hollowed out by a Puritan and converted into a trough for swine. Terrible chastisement overtook the unhappy man and his family. Ibid. 238.

6. **Lincoln.** We find Our Lady of Lincoln frequently mentioned among the sanctuaries which were regarded by the English with special veneration; and the inhabitants of Lincoln who took part with King Stephen in the civil war, choosing her as their special patroness, attributed to her intercession the great victory they obtained in 1147 over the Earl of Chester.

In the cathedral inventory there is mention of the "great image of our Lady seated in a chair, silver and gilt, having a crown on her head, silver and gilt, set with stones and pearls; and her Child sitting on her knee with a crown upon

His head, with a diadem set with pearls and stones, having a ball (an orb) with a cross silver and gilt in His left hand." Ibid. 246.

Whilst Henry VIII before his fall was walking in a procession of the Blessed Sacrament at Lincoln, the sight of the jewels and plate that glittered before him must have excited his avarice. Some time later he issued orders that all the superfluous plate, gold, silver, and jewels should be removed from this shrine and "conveyed to our jewel house in London."

7. **Ipswich.** This appears to have been a very popular though less ancient place of pilgrimage. The image stood in a chapel commonly called "Our Lady of Grace," at the corner of a lane still known as "Lady Lane." It was much frequented in Catholic times, but especially under the Tudor sovereign Henry VII. We find it named among the sanctuaries to which Elizabeth of York, the consort of Henry VII, made her yearly offerings—the others that shared her benefactions being Our Lady of Windsor, Our Lady of Eton, Our Lady of Caversham, Our Lady of Walsingham, and four others. It was to the chapel of Our Lady of Ipswich that Cardinal Wolsey, himself an Ipswich man, ordered a yearly procession to be made on the feast of our Lady's Nativity by the college which he founded in his native town. There exists in the Vatican a letter from the Cardinal to Pope Clement VII, dated April 16, 1526, thanking His Holiness for the Indulgences granted to this sanctuary. Of Our Lady of Ipswich Blessed Thomas More writes that "the man must seem mad who should mistrust (doubt) the miracles worked there." The miraculous image was publicly burnt at the Reformation.

8. **Wilsdon** or **Willesden.** An image of Mary was greatly venerated in St. Mary's Church, Wilsdon, a parish on the western boundary of Hampstead. So early as the year 1251 we find an inventory of the goods and ornaments belonging to Wilsdon Church, which includes a scarlet

banner with a figure of the Blessed Virgin worked in cloth of gold, and two images of our Lady.

9. **Our Lady of Caversham,** a shrine in Buckinghamshire, was held in high repute. The image stood in a chapel attached to the church. King John in 1199 made a grant of the church and lands to the Austin Canons of Nutley. Rich offerings to Our Lady of Caversham were made by Isabel, Countess of Warwick, and Gilbert Marischale, Earl of Pembroke.

10. **Our Lady of Abingdon.** In 675 Cyssa founded here a church in honour of the Blessed Virgin, and a monastery for twelve Benedictine monks. It became richly endowed, for the Anglo-Saxons loved "to make God and our Lady their heirs." The charters of donations were reverently laid by the donors on the altar. St. Edward the Martyr and St. Dunstan encouraged the people to make pilgrimages to Our Lady of Abingdon.

Besides the above there were many other famous images and shrines of the Virgin Mother to be found in every part of the country. The English images of our Lady were renowned for their beauty. Travellers from the Continent mention this as a striking feature, and one writer of ancient times says of the image of Mary in the Abbey church at **Reading** that "it is so exceedingly elegant that I have never beheld, nor shall I ever see one to be compared to it, even were I to go to the extreme ends of the earth. Nothing more beautiful nor more lovely could be executed." The image at **St. Alban's** was known as "Our Lady the Beautiful"; and critics acknowledge that one of the very best miniature paintings of the XIII Cent. is an English picture of our Lady. The images (as seen above) were often made of gold or silver gilt; and when of stone or wood, they were crowned with diadems of gold. Wealthy ladies bequeathed for the use of these statues their jewels and costly ornaments, while noble knights hung their swords about the shrine.

SECTION XXXII

MARY HONOURED BY CATHOLIC ENGLAND (*cont.*)

4. *Abbeys. Colleges*

ABBEYS. In the Cistercian Order, to whose devotedness England was indebted for the magnificent abbeys of York, Waverley, Buildwas, Tintern, Fountains, Furness, and many others, it was an invariable rule to dedicate all their churches and monasteries without exception to the Virgin Mother of God. Not a few of the Abbeys in England, such as Kirkstall and Joreval in Yorkshire, and Vale Royal in Cheshire, were founded and endowed in fulfilment of vows to the Blessed Virgin, and in gratitude for blessings received through her hands.

Colleges. Both Oxford and Cambridge had their celebrated statues of our Lady. It was before the Oxford one that St. Edmund of Canterbury, when a boy, made his vow of perpetual chastity. (See § 15.)

Eton College was founded by King Henry VI in 1440, under the title of "The College of the Blessed Virgin Mary of Eton beside Windsor." The original foundation consisted of a Provost, ten priests, four clerks, six choristers, twenty-five poor grammar-scholars, and twenty-five poor infirm men. Bishop Wayneflete (of Winchester) was the first Head-Master, and afterward a munificent benefactor of the College. As stated above, the statutes of the College prescribe that the scholars, as soon as they have risen, and while making their beds, shall say the Matins of our Lady, which they had to know by heart. Also they were required to say every day the Mary Psalter, i.e. the Rosary, § 29.

Magdalen College, Oxford, founded by Bishop Patten of Wayneflete in 1458. In the statutes provision is made for our Lady's Antiphon to be sung on Saturdays. "Our pleasure is that on every Saturday throughout the year,

and on all the eves of the feasts of the Blessed Virgin Marye, after Compline, all and each of the said Fellows and Scholars and Ministers of our chapel, do devoutly perform among themselves in the common hall by note, an Antiphon of the said Glorious Virgin." He also enjoined on all the daily recitation of the Rosary. Waterton, 34.

King's College, Cambridge, founded by Henry VI in 1443. Its statutes are equally precise with those of Eton in regard to devotional exercises to our Lady.

Corpus Christi College, Oxford, dedicated to our Lord in the Blessed Sacrament, and to "His most spotless Mother." A similar statute to that of Magdalen College with regard to the singing of an Antiphon B.M.V. was made by its founder, Bishop Richard Fox of Winchester, A.D. 1516.

New College, Oxford, founded in 1379 by William of Wykeham, Bishop of Winchester, was dedicated by him to our Lady, whose statue still crowns the gateway.

English Saints and our Lady. St. Thomas of Hereford, St. Richard of Chichester, St. Hugh of Lincoln (French), St. Anselm of Canterbury (Piedmontese), St. Wilfrid of Ripon, St. John of Beverley, St. Bede of Jarrow, St. Thomas of Canterbury, St. Cuthbert of Durham, St. Godric of Finchale with many other English Saints were conspicuous for their tender filial piety to the Blessed Virgin.

SECTION XXXIII

MARY HONOURED BY CATHOLIC ENGLAND (*cont.*)

5. *Pilgrimages*

OUR forefathers were great pilgrims and devout clients of Mary. They never forgot that England was her Dowry. The stones of hundreds of its now desolate churches still remain as witnesses to the ancient devotion.

To some of her English shrines, as Walsingham, Abingdon, Willesden, there was an unceasing stream of pilgrims, each with his staff blessed according to the special rite of the Old Sarum Missal. In the Council of Calne, A.D. 978, it was decreed that it should be lawful for the people to make pilgrimages to Our Lady of Abingdon, and many English royal pilgrims went thither. Henry II, on recovering from a severe illness, went on pilgrimage, as he had vowed, to Our Lady of Rocamadour. To the little chapel of our Lady at Caversham there was a perpetual conflux of pilgrims. At Newcastle-on-Tyne, *Pilgrim Street* still records the piety of the townsfolk. Cardinal Wolsey ordered a yearly pilgrimage to be made to Our Lady of Grace at Ipswich. The devotion of some of England's Kings, as shown by their pilgrimages to her sanctuaries, is mentioned elsewhere. (§ 48.)

Our Lady of Ardenburg, **Great Yarmouth,** was a favourite shrine resorted to by Catholic sailors. Barnes in his *Life of Edward III*, p. 180, tells us that of the 260 ships, which then composed the English fleet, sixty at least were from Yarmouth, and manned by stalwart East Anglians.

Salisbury was also a noted place of pilgrimage during the Ages of Faith; in fact Our Lady of Salisbury is mentioned in the "Witten Bouc" amongst the more famous shrines to which penitential pilgrimages were made.

At **Leeds** in the year 1376, a chapel dedicated to St. Mary the Virgin was built "together with the bridge." It stood at the north-eastern end, and in it, as in most of these sanctuaries, Masses were said at a very early hour for the benefit of travellers. Nesbitt, *Our Lady in the Church*, pp. 12, 61.

SECTION XXXIV

Mary honoured by Faithful Ireland

1. **ST. PATRICK,** the Apostle of Ireland, always spoke of our Lord as the "Son of the Virgin," and of Mary, as "Mary, Mother of God." His disciples caught up his spirit, and, when he had passed away, they transmitted to others that glowing love for Jesus and Mary, which was such a distinctive feature of the life and teaching of the Saint. They filled the Irish mind with admiration of the beauty of the Mother and the Son; they thrilled the Irish heart with their love; and this admiration and love found expression in the Hymns and Litanies that were composed. There is yet in existence a remarkable **Litany** of the Blessed Virgin, which has come down from the middle of the VIII Cent. It is replete with poetic imagery, and so fragrant with genuine piety that, when translated into English, it was enriched with an indulgence of 300 days by Pope Pius IX.

In the VIII, IX, and X Cents. monasteries and churches studded the land, and very many of these were placed under the protection and invocation of Mary. In fact "Mary's Church or Chapel" became in course of time a familiar name throughout the land and was used to designate localities. It still survives in the corrupted form of Kilmurry. *Note.* On the above Litany see end of book.

2. The Blessed Virgin in Ireland was not spoken of as "Our Lady," or even as "Our Blessed Lady," but as "Mary Mother," "Mary the blessed, the beloved," "The darling Virgin." "This Virgin, full of grace and blessed amongst women, was always before the mind and in the heart of the Irish people. Her memory sweetened their many trials, her image beautified their humble homes, her cult sanctified their daily lives, and her dear name lent its beauty and its fragrance to their ordinary salutations and greetings. Even to this day in many parts

of Ireland, instead of the usual 'Good morning,' 'Good evening,' people greet you with such words as 'God bless you,' 'God and Mary bless you.'" Father Augustine, O.S.F.C.

3. Early in the XIII Cent. the sons of St. Dominic came to Ireland and preached the devotion of the **Rosary.** They were helped by their brother Religious, the Augustinians and Franciscans, and also by the secular clergy, who vied with each other in propagating this beautiful devotion to Mary. In consequence the love of the Rosary spread rapidly throughout the land, and so entered into the spiritual life of the Irish people, that two centuries later they remained loyal to Jesus and Mary, despite all the tyranny and oppression that marked the so-called Reformation. "Their persecutors might break the statues in the churches, they might tear the pictures in the houses, they might hack the images in the squares; but they could never take the Rosary of Mary from Irish hands, nor erase the name of Mary from Irish hearts." Idem.

4. The Irish carried their reverence for the holy **Name of Mary** to a remarkable degree. Influenced in early ages by profound feelings of humility and respect, they never assumed the names of the Blessed Virgin or of certain Saints for their children at Baptism, reserving them exclusively for those holy persons who had borne them; and adopted the prefix *Mael* or *Maol*, so common in Irish names, which signifies "servant." Thus "Maelisa" means "Servant of Jesus"; "Maelmuire," servant of Mary; "Maelphadraic," servant of Patrick. "Maelmuire" was borne both by men and women. Waterton, 20. On the subject of the "Royal Name of Mary" the Irish Messenger of the S.H. (May, 1916) presents the following reflections. It has been said with truth that the fidelity of the Irish race to the Faith which St. Patrick brought them, is due above all else to the love and devotion they have always borne to the Mother of God. They were always jealous of their titles and of the names they gave

to their kings and queens, to their scholars and their warriors. And to mark their love and reverence for Mary, their refuge and comfortress in all dangers and trials, they gave her a name that was to be hers alone for ever, the sacred name of **Muire**—and no Mary of the Irish race, no matter how high her station or how grand her gifts, has ever been allowed to call herself by that honoured name, set specially apart for the Mother of Jesus.

The name of Mary has ever been a talisman among the children of the Gael. There is nothing more inspiring or more glorious in the history of any land than the victory of Benburb, when, outnumbered and to all appearances defeated, the Irish soldiers rallied at the inspired battle-cry given to them by Owen Roe O'Neill, **"Sancta Maria!"** At once they faced their foes in a final charge and sent them flying in all directions, completely routed and dismayed. And when Red Hugh O'Donnell roused his men to valiant deeds at the battle of the Curlew Mountains, it was of "Holy Mary's honour," defiled by the "tainted lips" of the heretical invaders that he spoke, and no higher or holier cause could those brave and simple men desire to do battle for. In the penal days, in the days of famine and pestilence and eviction, on the bleak roadside, on the deck of the emigrant ship or amid the horrors of enforced exile, it was Mary's name and Mary's aid, implored through the holy Rosary, that kept Faith and Hope and Charity alive in many a sorrow-clouded soul.

5. **The ancient Irish Litany** above mentioned was probably composed in the famous monastery of Clonsart as early as the year 725, and used by St. Broghan's community there, contains many titles that are strikingly beautiful. In it the Blessed Virgin is appealed to as "O great Mary,—O greatest of Marys,—Blessed and most blessed,—Mother of eternal glory,—Mother of the heavenly and earthly Church,—Mother of love and indulgence,—Mother of the golden light,—Harbinger of peace,—Golden casket,—Temple of the Divinity,—Beauty of virgins,—

Fountain of the gardens,—Mother of orphans,—Refuge of the wretched,—Abode of the Godhead,—Garden enclosed,—Fountain sealed,—Perpetual Virgin,—Temple of the living God,—Throne of the Eternal King,—Sanctuary of the Holy Spirit,—Virgin of the Root of Jesse,—Cedar of Mount Lebanon,—Cypress of Mount Sion,—Crimson Rose in the land of Jacob,—Fruitful like the olive,—Blooming like the palm,—Light of Nazareth,—Glory of Jerusalem,—Beauty of the world,—Noblest born of the Christian people,—Queen of the world,—Ladder of heaven." From an authorized translation.

6. **Shrines of our Lady in Ireland.**

Our Lady of Youghal. This image was found in a beam of timber cast ashore at Youghal some time in the first half of the XV Cent. It was venerated in the Dominican House at Youghal until the outbreak of the Elizabethan persecution, and is said to have been famous at the time for numerous miracles. It is now in St. Mary's Church, Cork. A copy of it in carved stone is to be seen in the Parish Church, Youghal, where it is a cherished object of popular devotion.

Our Lady of Drogheda. In 1345, Richard Fitzwilliam, Mayor of Drogheda, had license to assign four acres of land for increasing and maintaining lights before this venerable image of our blessed Lady. Waterton, 308.

Our Lady of Limerick. A greatly venerated and richly adorned statue, which was despoiled of its silver and other ornaments in the thirtieth year of King Henry VIII. Ibid. The statue was probably destroyed.

Our Lady of Muckross. When the English were devastating the abbey, and had torn down and trampled on the figure of our Lord on the Rood, some of the friars carried off the image of our Lady and placed it at the foot of a dead tree which had lost its bark. Lo! immediately the dead tree revived, and budded forth leaves and shoots. Ibid. 309.

Our Lady of Navan. In July, 1539, the image of our blessed Lady, so long held in veneration here, and to which people from all parts of Ireland came on pilgrimage, was torn from her altar and sacrilegiously destroyed.

Our Lady of Trim. This was the most celebrated sanctuary of our Lady in Ireland. Pilgrims resorted to it from all parts of the country, the Irish and Anglo-Irish vying with each other in reverencing and enriching it with votive offerings. Ibid. 311. Miracles were recorded here in 1397, 1412, 1444, 1464. It was burnt by Protestants in 1537.

7. **Early Irish Poets and our Lady.** From the V, VI, VIII Cent. Irish writers have composed beautiful Latin hymns in honour of the Mother of God. The chief among them **Sedulius** Caelius, V Cent., acquired a widespread fame throughout Christendom. His sweet address to the Virgin Mother has been hallowed by universal use throughout the Church, and its opening lines—" Salve Sancta Parens, etc."—are still recited in the Office and votive Mass of the Blessed Virgin. The following is a translation of a portion of this address:

" Hail, holy Mother, who hast given birth to the Almighty King, who rules the heavens and the earth. . . . In thy blessed womb thou didst unite the joys of motherhood with the honour of virginity: none has hitherto been like to thee, nor shall hereafter any such be found; thou alone above all others hast been beloved by Christ."

Another **Sedulius,** also an Irishman and a gifted writer, lived in the IX Cent., and has left beautiful Latin verses in honour of God's holy Mother. The Irish form of the name is *Siadhal,* or *Shiel.*

8. **Ireland and our Lady's perpetual Virginity.** As early as the V Cent. we find Mary's spotless virginity, both *before, in* and *after* the birth of her Divine Son, commemorated in a profession of faith which a native of Ireland, a disciple of St. Patrick (Bachiarius Macceus), presented in Rome to Pope St. Leo the Great about the

year 460. See Cardinal Moran, *Essays on the Early Irish Church*, 225 seq., 234, 239.

SECTION XXXV

Mary honoured by Catholic Scotland [1]

1. **OUR Lady in the Highlands.** In the Highlands and in the Western Isles there is a Marian literature, mostly oral, of which the world knows little or nothing. The Mother of God is the pre-eminent Mary, and she alone is, by both Catholics and non-Catholics, styled "Moire," while all other Marys are called "Mair." Nor is she simply "Mary," but "Mary Mother"—"Moire Mhathair." If a mother hears her little one crying, the words "Dhia's de Moire, thu m'eudail, qu de h-ort?" "To God and Mary's care, my darling, what ails thee?" rise spontaneously to her lips. The expression "Moire Mhathair" is as often in the mouth of the Highland Catholic as the familiar "Mon Dieu" is in that of the Frenchman, and the mild expletive "Faith" in that of the Irishman.

In the Highlands alone there are no fewer than twelve or thirteen parishes dedicated to our Lady. Such is the parish of *Kilmore* (Marychurch) in Argyllshire. In the Island of Mull there is another parish of Kilmore, and in North Uist one of Kilmuir, as also one of the same name in the Isle of Skye. The isles of Bute and Arran have each a parish of Kilmorry, and so on. In the parish of Alness in Ross and Cromarty there is the beautiful lake of Loch Muire, or Mary Lake. It takes its name from an old chapel dedicated to our Lady, situated at the extremity of the loch in a lovely and romantic glen. In several places there are springs with the name "Lady's well." The village of Tobermory, i.e. "Mary's Well" in the Island of Mull, Argyllshire, takes its name from a

[1] From a pamphlet by Rev. A. Campbell, S.J., and other sources.

well, which in the ages of faith had been dedicated to our Lady. Not far from the village is a small loch known as "Mary's lake," beautifully situated between two finely wooded hills. At Ard-na-fuaran in Arisaig the church of Kilmaria, a parish church before the Reformation, still stands in ruins. The spot has been exceptionally favoured, for our Lady here has never lost her own. There still stands, rearing its head above those who never abandoned her, the fine church of St. Mary, whence was appointed the chief pastor of the whole West Highland flock, the late Bishop of Argyll and the Isles, who afterwards became Archbishop of St. Andrews and Edinburgh. The grand old cathedral church of Iona was also dedicated to our Lady.

2. **Our Lady in the Lowlands.** Dedicated to our Lady were the Abbey of Scone, the Priory of Portmoak in Kinross-shire (on the south side of Loch Leven), the Priory of Monymusk in Aberdeenshire, the seal of the latter house having a figure of the Blessed Virgin with the Holy Child under a niche; also the Abbey of Murlach in Aberdeenshire, founded by King Malcolm II in thanksgiving for a victory over the Danes. There were churches of our Lady of Loretto in Musselburgh and Perth, and of Our Lady of Holyrood in Edinburgh, the latter founded by King David I. There was the Kirk of our Lady in Haddington; but one of the most famous was **Our Lady of Aberdeen,** the statue of which may be seen to this day in the church of Finisterre in Brussels. Rev. M. Barrett, O.S.B., in his work *Footprints of the Ancient Scottish Church,* 246, informs us that various images of the Mother of God were formerly honoured in *Aberdeen* Cathedral. The chief of these was that known as "Our Lady of Pity," which stood in the nave near an altar dedicated to her. This image was greatly venerated by clergy and people. Alexander Kyd, precentor of the Cathedral, gave a yearly revenue to provide two candles to burn constantly in its honour. Canon Clatt presented

a candle-holder upon which the faithful might burn their tapers before it; and Bishop Elphinstone provided for it a large candelabrum, which on feast days was filled with lighted candles. On great occasions the statue was clothed in a rich mantle, set with beryls. Votive hearts of silver hung near it, and other offerings spoke of graces received through prayers said there. A smaller image of solid silver was carried in procession on festivals by order of Bishop Elphinstone, who granted an indulgence to all who should take part.

At a later period an *ancient wooden statue*, which once stood in the chapel of the Brig of Dee, was removed to the cathedral by Bishop Gavin Dunbar (d. 1532). After escaping destruction, several times attempted without success by Protestants, the statue was finally carried to the Continent and eventually placed in the church of the Augustinians at Brussels, the Infanta Isabella having arrayed it in a magnificent robe and many of her own jewels. It was hidden away during the French Revolution, and afterwards placed in the church of Finisterre, Brussels. There it is still honoured under the title of "Our Lady of Good Success."

Full information on honours paid to the Blessed Virgin in Scotland will be found in Fr. Barrett's work. Ibid.

The origin of the custom of resting from work on a *Saturday* was to allow the people an opportunity of going to confession. William the Lion, King of Scotland, in 1202 ordered rest from work every Saturday from midday, as a proof of love for the Church and the Blessed Virgin. A Scottish writer of the XIV Cent., either Fordun or his continuator Bower, says: "In the days of our fathers the Sabbath (i.e. Saturday) was held in great veneration in honour of the Blessed Virgin, principally by the devotion of women, who every Saturday with great piety restricted themselves to one meal, and that merely of bread and water."

Of the other Abbeys and Priories dedicated to Mary we

may mention Melrose (Cistercians), Newbattle (Cistercians), Jedburgh (Austin Friars), Dryburgh (Premonstratensians), Cambus Kenneth (Austin Friars), Kelso, Paisley, Inchaffray or the Island of Masses, the Priories of St. Mary's Isle, of Coldingham, Fail, and others. In Perth the church of St. John the Baptist had forty altars all endowed, five of them being dedicated to our blessed Lady.

In the Lowlands (as in the Highlands) we find *wells* dedicated to Mary, as Tibbermore (Tobar-Mhoire, i.e. Well of Mary), Tobermory, Motherwell, and others; also her name is preserved up and down the country in many parishes, such as Ladykirk, Maryculter, Marykirk, Muirkirk, Marytown, etc.

In the armorial bearings of several towns, such as Banff, Rutherglen, Leith, Selkirk, our Lady is represented with the Holy Child in her arms. In the town of Old Aberdeen the "Snow Churchyard" remains as a reminder of the dedication of the Old Church to "Our Lady of the Snow." [1] In one of the stalls of Dunblane Cathedral, the letters I.H.S. (Jesus) are carved inside an ornamental letter M, to show, as it were, that Jesus, our Saviour, is come to us through Mary.

The stamp on cover and title page of this volume represents the arms of the ancient borough of Selkirk.

SECTION XXXVI

MARY HONOURED BY CATHOLIC WALES

1. OF **Churches** and **Chapels** dedicated to Mary there were very many in all parts of the Principality, the sites or ruins still bearing her name, as Llanfair (Marychurch), Llanfairfechan (Church of Mary the Virgin), Llanfechan, etc. Of places of **pilgrimage** the most remarkable were Llantwyd Major, near Aberystwith, Llantwyd Minor, and Kidwelly, where there were famous

[1] See *Pilgrim Walks in Rome*, 107.

shrines of our Lady. In one of these old churches there was a statue of the Virgin Mary over the entrance door, which the old women especially used to reverence with a curtsey when passing it, even until quite recent times. To do away with this custom a certain incumbent had the statue removed to the vestry.

2. **Welsh Poets** before the Reformation. All the Bards of any name in Wales have written poems in praise of our Lady, with possibly one exception, Gwilym ap Dafydd (XIV Cent.). Even he refers to the famous picture of St. Mary Major as one of the sights of Rome, and implies that Welshmen of his day went on pilgrimage to Rome. Llewelyn ap Howel ap Jeuan Gronow visited Rome in 1540, and there saw the picture just mentioned. In the time of Glendwr (i.e. Owen Glendower, d. 1416), the great Welsh patriot, an Eisteddfod was held, at which the subject proposed for the great prize was the praise of the Blessed Virgin. He is said to have presided at this Bardic assembly.

Not a few of these mediæval Welsh poems are models of poetic beauty. One of the modern Welsh bards, Gwily, a non-Catholic, has written a beautiful poem entitled " Mair ei Fam ef " (Mary His Mother). The bard Gitto'r Glyn, who flourished about the year 1450, wrote a poem on the Rosary. See *Catholic Encyclopædia*, xv. 535, foot of column 2.

On Our Lady of Abergavenny, Cardigan, Penrice, S.t David's, see Waterton, 282 seq.

SECTION XXXVII

Mary honoured in North America: in the United States

1. **Cathedrals and Churches.** Three Archdioceses and twenty-seven Dioceses in the United States are placed under our Lady's special protection,

nearly all the Cathedrals being dedicated under the title of the Immaculate Conception.

2. **Towns, Localities,** called after our Lady. In the different States there are fifteen towns with the name of Maryvale, eleven known as St. Mary's, four bearing the title of Mariana, and four that of Marydell. We meet also with such names as Mary, Marye, Marie, Marytown, Maryvale, St. Marie, Ste. Marie, Santa Maria, Notre Dame, Sault Ste Marie, Assumption, etc.; and with rivers bearing such names as St. Mary's River, Mary's River, Santa Maria River, Marias River, Rio Santa Maria; also with Lady Lake, Lady Island, etc.

The **State of Maryland,** one of the original thirteen, was named after Henrietta Maria, the Queen Consort of Charles I, in the charter given by the King to the Catholic Lord Baltimore. Many Catholics have, however, come to regard the name as at least an indirect tribute to our blessed Lady's protection over the first Catholic colony in the United States.

3. **Father James Marquette,** S.J. (d. 1635), the discoverer of the Mississippi, whose statue adorns the Capitol in Washington, writes as follows in one of his letters: "I placed our voyage under the protection of the Blessed Virgin Immaculate, promising her that if she granted us the favour of discovering the Great River, I would give it the name of Conception." Campbell, S.J., *Pioneer Priests*, vol. iii. 170. On page 173 of the same work we read: "Launching out on the Wisconsin River, Marquette says, we began a new devotion to the Blessed Virgin."

4. **A Remarkable Shrine,** which attracts Bishops, Priests, and thousands of the faithful from all parts of the land, and even from distant countries, is that of **Our Lady of Martyrs** in Auriesville, N.Y., on the west bank of the Mohawk River, forty miles from Albany. This has become a centre of enthusiastic devotion to Mary. Here it was that Brother René Goupil, S.J., and Father Isaac Jogues, S.J., with many other Christians suffered

a terrible martyrdom for the Faith. It was here that Father Bressiani, S.J., was tortured, and that many great missionaries of the Society of Jesus laboured until the year 1684, when the Mission was destroyed. Here, too, was born the saintly Indian maid, Catherine Tekaktwitha, the "Lily of the Mohawks," whose beatification has been petitioned by her own countrymen, and by the Third Plenary Council of Baltimore, when they requested the causes of René Goupil and Father Jogues to be taken up by the Sacred Congregation of Rites.

5. **The Sodality of our Lady,** that great means of arousing and fostering in the souls of the faithful, especially of the young, a strong devotion to the Blessed Virgin, flourishes in the United States with a fervour that is unsurpassed in any other country of the world. Nearly every church, every college, every convent, has its branch Sodality affiliated to the *Prima Primaria* in Rome, and the religious exercises and various good works are taken up with an enthusiasm that must touch the heart of our Immaculate Mother. Hundreds of thousands of young persons have enrolled themselves as her clients, and pledged themselves to promote her honour and never to do anything that would be unworthy of one consecrated to her. The result of this marvellous association is seen in the earnestness and thoroughness of American Catholics, and in the preservation of the young from the poisonous influences of an irreligious world.

6. **Prelates. Venerable John Nepomucene Neumann,** the fourth Bishop of Philadelphia, began the practice, followed in many places, of reciting the Litany of the Blessed Virgin and the Rosary before High Mass on Sundays and Holy days of obligation.

Bishop **John Carroll** was consecrated by the Right Rev. Dr. Charles Walmesley at Lulworth (Dorsetshire) on August 15, 1790, the preacher on the occasion being the celebrated Jesuit, Father Charles Plowden. Eleven months later Bishop Carroll assembled his twenty-two

Priests in the first diocesan synod of Baltimore. Of the statutes adopted at that synod, the nineteenth reads as follows: "From the beginning of our Episcopate we were most desirous of choosing the Blessed Virgin Mary as the principal patroness of our diocese, that, through her intercession, faith, piety towards God, and purity of morals might flourish." He exhorts all his clergy to be zealous in promoting devotion to the great Mother of God.

Dr. **John England,** first Bishop of Charleston, was a most fervent client of our Lady, and on his death-bed (1842), he said to the priests who were kneeling in the room: "I recommend my poor diocese to your patron saints, and above all to her to whom our Divine Lord entrusted His children, in the person of the beloved disciple, when He said, 'Woman, behold thy son; Son, behold thy Mother.'"

Dr. **Edward Fenwick,** first Bishop of Cincinati, Dr. **Benedict Joseph Fenwick,** first Bishop of Boston, Dr. **John Dubois,** Bishop of New York, and others, were distinguished for their extraordinary devotion to Mary.

7. **Love of Mary** in the United States. In the Council of Baltimore, 1846, attended by twenty-two Bishops with their Theologians, the Blessed Virgin was solemnly chosen as Patroness of the United States, which election was confirmed by the Sovereign Pontiff.

Love for this blessed Mother is as deeply rooted, as ardently cherished, as fervently and fruitfully practised in the States as in any country in Europe. Everywhere there are Sodalities of Mary, Rosary Societies, Confraternities of the Immaculate Heart, etc. Everywhere both children and people are taught to love and honour Mary as a Mother: everywhere one meets with churches and cathedrals dedicated to this spotless Virgin.

The Irish exiles, driven by persecution to seek a home in America, brought with them the ardent love of "Mary the Virgin" which they had cherished in the old land. American Catholics love their Rosary: Generals and

Admirals, shipping merchants of New York, prominent lawyers, favourite and successful physicians are known to be as attached as the poor to this simplest, most child-like, and sweetest of devotions to our gentle Lady Mother. Macleod, *Devotion to the Blessed Virgin in North America*, 455.

The month of May, Mary's month, is kept with a fervour that can hardly be surpassed. A great proportion of the Catholics wear the scapular; and you will hardly find any one without the medal of the Immaculate Conception or some badge of Mary. From countless hearts rise every day aspirations of love to this spotless Queen; from countless lips the sweet prayer of St. Bernard the "Memorare" is whispered to the best and tenderest of Mothers.

Among the converted Indians Father de Smet, S.J., their apostle, tells us that the beads were recited in every family, these good children of the forest raising their voices every evening in supplication to God and His glorious Mother. The name of **Mary**, which, pronounced in the Indian language, has a sweet and endearing sound, delights and charms them. The hearts of these good Indians melt with devotion when they sing the praises of her whom they call and know to be their loving Mother. From a letter written in 1846.

SECTION XXXVIII

Mary honoured in Canada

THE first French settlers in Canada—Samuel de Champlain and others—were men of deep religious spirit, and animated by a tender devotion to Mary. Their purpose in sailing to America was to work for the salvation of the Indians. "The salvation of a single soul," said Champlain, "is worth more than the conquest of an empire."

Our Lady's name was given by them to the first discovered coasts—St. Mary's Bay, St. Mary's Isle, St. Mary's River, etc. The city of **Montreal** built by them was consecrated to her as Mary's City, "Ville Marie," a title it bore till about 1760. A sort of military confraternity was organized in the city for protection against the Iroquois Indians, their battle-cry being "Ave Purissima." The city and island on which it stands were considered to be our Lady's property. Monsieur Olier was greatly interested in the establishment of the Sulpitians in Ville Marie, and wished the whole territory to be consecrated to Jesus, Mary and Joseph. Mary's sweet name was given to river, lake, mountain-peak, and bay throughout the land, and her praises were chanted in every home. A large statue of the Blessed Virgin still overlooks from a lofty summit the city of Montreal, serving as a perpetual reminder to Catholics of its former consecration to her. This statue stands on the dome of the church of "Notre Dame de Bon Secours," Our Lady of Help, having been placed there in 1848; but the shrine within the church was blessed in 1773, and the history of the original chapel with its wonder-working statue can be traced back to the year 1642.

At **Quebec**—still an intensely Catholic city—pious foundations in honour of Mary were made as early as 1625. In that year the Jesuits arrived, having previously laboured in Nova Scotia and Maine. Their first house was at St. Charles. Soon they received a grant of land from the Duc de Ventadour known as "La Seigneurie de Notre Dame des Anges," the Property of Our Lady of the Angels. In 1633 some fifteen Jesuit Fathers were at work in Canada. Churches of the Immaculate Conception rose in the Dominion in 1666 and 1675. In 1672 a hospital and chapel in Quebec were dedicated to the Precious Blood and to the Mother of Mercy. In 1690 was built the handsome church of Our Lady of Mercy, and in 1693 the Recollect Friars raised a noble church in the city "to the glory

of God, and the honour of the Virgin Mother of God."

At the present time the enthusiasm of Canadian Catholics in their devotion to Mary resembles that of the United States.

Devotion of St. Anne, our Lady's mother, is a marked feature of Canadian Catholicity. This devotion the early settlers brought from France, where the name *Anne* was given at baptism to men as well as to women, e.g. Anne de Montmorency. *St. Anne of Beaupré* is the most famous of Canadian places of pilgrimage, to which devout persons flock from every corner of North America. *Notre Dame du Rosaire* also draws thousands of suppliants from all the surrounding country. It stands on the north bank of the St. Lawrence, about 60 miles from Montreal. Originally the site of a Jesuit mission founded in 1639 by Fathers Albanel, Druilletes and others, it became a centre of special devotion to Our Lady of the Rosary in 1894. Countless favours are reported as having been granted. *Our Lady of Liesse* in the Jesuit church of the Gesù, Montreal, also attracts many pilgrims. Its legendary history is worth recording. The thread of the story reaches back to the time of the Second Crusade, when three brothers, Knights of St. John of Jerusalem, being unable to make a statue of our Lady for the Caliph's daughter whom they had converted to Christianity, were presented with one by our Lady herself. This statue was subsequently carried to Picardy and enshrined in a beautiful church. In the chaos of the French Revolution (1789) the church was burnt and the statue reduced to ashes, but the ashes being saved were enclosed beneath a new statue, which was one of the treasures of the Jesuit Tertianship at the House of St. Vincent till 1877. This same year the Jesuits moved from St. Vincent to Paray-le-Monial, and when the question about the removal of the statue arose, it was decided to give it for the Missions to two Canadian Fathers returning home in the August of that year. It was eventually placed in the Gesù church, Montreal. Graces of

conversion are the favours most commonly granted by Our Lady of Liesse.

SECTION XXXIX

Mary honoured in France

FRANCE, the Church's eldest daughter, where so much holiness and religious fervour are found side by side with so much worldliness, godlessness, and irreligion, was known ages ago as "Regnum Mariae," Mary's kingdom, being consecrated to her by Louis XIII, when her feast of the Assumption was chosen as the national feast. Benedict XIV gave his sanction to the said title, adding the words "nunquam peribit," i.e. Mary's queenly power in France shall never fail.

Other nations claim to belong in a special way to Mary—England as her Dowry; Spain as favoured with an apparition of her in her life-time; Italy as having on its soil the Holy House of Nazareth, translated to Loreto from Dalmatia; Austria with the victory of Vienna won by Sobicoki through Mary's intercession; Poland with repeated victories over the Turks won by her aid. Yet France has a glory and privilege all its own, being favoured with such marvellous apparitions as those of **Lourdes,** La Salette, Pontmain, Paris, and being the land where Mary's miraculous favours are dispensed so bountifully to countless pilgrims gathering from every quarter of the globe.

Catholic France has displayed its zeal and enthusiasm in Mary's praise and service in many remarkable ways: (1) Its Saints have proclaimed by word and writing the sublimity of her dignity, notably St. Bernard, St. Felix de Valois, St. Francis de Sales, Blessed Grignon de Montfort. St. Dominic, himself a Spaniard, spread the Rosary devotion in France: (2) Its religious in countless abbeys and monasteries have sung her praises for centuries, as

at Cluny, Citeaux, Clairvaux, Fontevrault, Chaise Dieu and others: (3) Its doctors of Theology have defended her privileges, as Vincent de Beauvais, Hugh of St. Victor, Gerson, William Archbishop of Paris, Petau (Petavius, S.J.) and others: (4) Its University of Paris, the Sorbonne, exacted from all its Fellows and Professors as a condition of membership, adhesion to the doctrine of the Immaculate Conception: (5) Its Kings have enriched her sanctuaries, and some have shown openly their devotion to the Rosary, as St. Louis, Charles VII, Louis XI, Louis XIII, the latter consecrating his Kingdom to Mary, as stated above: (6) Its warriors have been proud to call themselves her soldiers, v.g. the Crusaders, who invoked her on the field of battle; Du Guesclin, the war-cry of whose troops was "Notre-Dame Guesclin"; Blessed Joan of Arc whose banner bore the names of Jesus and Mary; the Generals Bugeaud, Lamoricière, De Sonis, and we may add Marshal Foch, and Generals Castelnau, Fayolle, Gouraud, all model Catholics, and fervent clients of Mary. General Pelissier chose her feast, September 8, for his victorious assault on Sebastopol, 1855: (7) Its illustrious Bishops and Priests have been eloquent in her praise as Bossuet, Fénélon, Bourdaloue, Lacordaire, de Ravignan, Coubé and others: (8) Its sacred writers have left us an immense treasury of works in her honour. The "Salve Regina" is said to have been composed by Adhémar de Monteil, Bishop of Puy: d. 1098: (9) Its architects have reared to her glory cathedrals that are imperishable monuments, veritable poems in stone, v.g. Chartres, Rheims, Amiens, Notre Dame de Paris, Fourvières: (10) Its millions of devout Catholics never begin nor close the day without seeking her blessing. Her name is given at Baptism to multitudes of children, both boys and girls, to boys as a second name: (11) Its sea-faring population pay unceasing homage at her shrines of La Garde, Marseilles, Boulogne, and in other ports: (12) Its notable pilgrimages are described elsewhere.

The love of Mary is planted deep down in the heart of Catholic France, and no combination of Voltairianism, Rationalism, Materialism, Anticlericalism will ever pluck it out. "Mary's Kingdom in France shall never fail." Benedict XIV.

France's **Places of Pilgrimage,** see § 64.

SECTION XL

Mary honoured in Spain

SPAIN rejoices in the name of "Mary's privileged nation." Its devotion to her is said to date from her life-time, for she is thought to have sent **St. James the Apostle** into Spain, to have accompanied him with her prayers and sympathy, and to have followed him even in person by a wonderful apparition to be referred to.

1. Mary is said by Spanish writers to have driven **Paganism** out of Spain.[1] Tradition has it that even in her life-time she appeared surrounded by angels on the banks of the Ebro, where now stands the sanctuary of Our Lady of the Pillar at Saragossa. She came to confirm the Apostle's teaching and to scatter the hellish horde of pagan deities that infested the land. The early martyrs of Spain, St. Vincent of Valentia, St. Leocadia of Toledo, the child martyr St. Eulalia and many others, sustained by Mary's prayers laid down their lives for the implanting of the faith and the uprooting of paganism. Prudentius, the Latin poet who sang of the triumph of the martyrs, was a Spaniard.

2. Mary is said to have driven **Arianism** out of Spain through her devoted servants St. Leander, St. Isidore, St. Fulgentius, St. Braulio, St. Ildephonsus, and the royal martyr St. Hermenegild. His death won the conversion of his brother Recaredus, who became Spain's first Chris-

[1] Coubé, *Gloire et Bienfaits de la Ste. Vierge.*

tian King. At the third Council of Toleda, A.D. 589, Recaredus, surrounded by sixty-four Bishops and by the nobles of the land, solemnly abjured Arianism and embraced the Catholic faith.[1]

3. Mary drove **Mahomedanism** out of Spain. In the VIII Cent. when Moslem hordes were sweeping like a devastating hurricane over the land, destroying churches and monasteries, massacring the Christians who refused to apostatize, and carrying havoc and desolation everywhere, **Pelayo** (Pelagius), King of Oviedo in the Province of Asturias, withdrew with a handful of followers to our Lady's Grotto of **Covadonga** and there awaited the approach of the Moorish general Alxaman. Suddenly sallying forth from the heights above the cave he overwhelmed the infidel army, hurling down rocks and stones from above, and then pursued them inflicting terrific slaughter on the fugitives. Other victories followed, ascribed to our Lady's aid. The grotto became thenceforth a place of pilgrimage. The struggle with the Moors was continued in the XI Cent. and again by our Lady's help Cid Campeador (Rodrigo Diaz de Bavar) achieved prodigies of valour against the infidels, capturing Toledo in 1088. He is said by some writers to have been a member of an association or confraternity in honour of Mary Immaculate. Coubé, 108.

4. Mary has kept **Protestantism** out of Spain. The Spanish theologians, notably Lainez, Salmeron, Suarez, de Lugo, all of them Mary's most devoted children, were the most valiant opponents of Lutheranism. Protestantism has never succeeded in gaining a foothold in the country. At heart Spain is thoroughly Catholic, and on May 3, 1919, the young King Alphonsus XIII, in presence of the Court, the Papal Nuntio, the Cardinal Primate, numerous Bishops, the ministers of the Crown, and countless others, by a solemn act consecrated his kingdom to

[1] Coubé, Ibid.

the Sacred Heart. A large statue of the Sacred Heart erected in a public square was solemnly blessed on the occasion by the Cardinal Primate.

5. Spain has her **Orders of Knighthood** pledged to honour the Blessed Virgin and to defend her Immaculate Conception, viz. those of Calatrava, Alcantara, Montesa and Santiago, all true soldiers of Mary bound by vow to defend her privileges and honour.

6. But the country's greatest glory is the championship of the doctrine of the **Immaculate Conception.** (*a*) At the Council of Trent Cardinal Pacheco, Bishop of Jaen, supported by the Jesuit theologians Laynez and Salmeron, won from the Council the declaration that in its decrees on Original Sin it was not its intention to include the blessed and spotless Virgin Mary. (*b*) Confraternities of the Immaculate Conception are said to have existed in Spain from the Middle Ages. One is mentioned as existing in Burgos in the XI Cent. of which Ferdinand Gonzales and Cid Campeador were members. Charles V belonged to a similar confraternity at Toledo, and had Mary's image embroidered on his standard. Philip II had the same image embossed on his shield. (*c*) The Universities of Salamanca and Valladolid exacted from their professors and members an oath to defend the doctrine of Mary's Immaculate Conception. (*d*) The Spanish artists Murillo, Velasquez, Zurbaran, Ribera have made our Lady Immaculate the subject of their grandest efforts. (*e*) Popular devotion to Mary Immaculate is shown by the usual form of salutation, "Ave Maria Purisima," to which the answer is given, "Sin pecado concebida." (*f*) Our Lady's name and titles often appear in the baptismal names of children, as Maria, Concepcion, Soledad, Immacolada, Dolores. (*g*) Spanish discoverers, led by Columbus, a Genoese, have given our Lady's name or sublime privilege to places in America where they landed, as "Conception Isle." While at Hispaniola (San Domingo) on September 8, 1493, Columbus—so the

historian Herrera tells us—wishing to honour this glorious Queen on her birthday, ordered his vessels to be dressed with flags and salvos of artillery to be fired.

NOTE. On the **Cave of Covadonga** see *The Tablet*, Oct. 26, 1918, p. 471.

SECTION XLI

MARY HONOURED IN ITALY

OF all lands outside Palestine Italy may be considered the most favoured, the See or Chair of Peter being established in its capital, which is thus the home of Christ's Vicar, the centre of unity, the fount of ecclesiastical jurisdiction, and the very heart of the Church. Rome is also the centre of devotion to our Lady, inasmuch as all Religious Orders, Congregations and Sodalities of Mary receive their canonical institution, privileges and indulgences from the Holy See.

Italy's devotion to Mary is shown (1) in the noble churches raised in her honour in Rome, Florence, Milan, Naples, Turin, Caravaggio, and other cities. Rome has some forty churches dedicated to her: (2) in the extraordinary manifestations of popular devotion to her in Venice, Siena, Turin, Ancona, Bergamo, and other cities: (3) in the Saints who have signalized themselves by spreading devotion to her, notably St. Bonaventure, St. Bernardine of Siena, St. Philip Benizi, St. Philip Neri, St. Alphonsus de' Liguor and others: (4) in the works of Theologians upholding her privileges and dignity, as St. Thomas of Aquin, St. Bonaventure, St. Bernardine: (5) in the foundation of hospitals in her honour, v.g. S. Maria della Consolazione in Rome, and countless others up and down Italy: (7) in the famous places of pilgrimage described in § 63: (8) in the extraordinary devotion of the people, concerning which see Northcote's *Sanctuaries of the Madonna*, 107, 108: (9) in the glorious works of art left us by Fra Angelico, Giotto, Perugino, Raphael,

Guido Reni, Filippino Lippi, Domenichino, Sassoferrato, Botticelli, Titian and others, of which our Lady is the subject.

Mary's love for Italy is seen (1) in the miraculous favours accorded as a reward of devotion to her at Loreto, Pompei, Genezzano, La Quercia, Campo Cavallo, and many other favoured spots: (2) in the miraculous translation of the Holy House of Nazareth from Dalmatia to Loreto. This translation and the authenticity of the Holy House at Loreto have been called in question: but, until the Holy See decides the controversy, we may safely believe and venerate what Popes and Saints have believed and venerated: (3) in the miraculous translation of the picture of Our Lady of Good Counsel, from Scutari to Genezzano.

Italian devotion to Mary is further shown by the practice of abstaining from wine on Saturdays, a practice dating from the XI Cent.; by the adoption of orphan children for her sake; by festive rejoicings in honour of the Madonna of each village and neighbourhood, when the streets are garlanded, candles are lit in the windows, fireworks let off, and a general holiday held; by countless wayside chapels in every part of the country, each well cared for and provided with flowers and candles by the Catholics of the vicinity.

Dr. Northcote speaks of the poor frequenting the churches and praying with arms outstretched in the form of a cross, as they kneel in silent adoration of the Blessed Sacrament, or in deep veneration before our Lady's image. "They come and pour forth their whole souls before some picture or image of the Madonna, entering into all their hopes and fears, doubts and anxieties, every detail of their domestic circumstances, quite as naturally as a child confides its little troubles and desires to its mother, or to one whose sympathy and assistance it has reason to be assured of." He is speaking of Naples, but the same confiding love, if not quite so demonstrative, may be seen in every part of Italy.

It would require a volume apart to describe the wonderful churches of our Lady in Rome, with all their saintly and historical associations—St. Mary Major, St. Mary of the Angels, St. Mary of Peace and some thirty-seven or thirty-eight others. Then there are the many Madonnas or pictures of Mary in Rome, one venerated by St. Ignatius of Loyola at the Gesù, another by St. Philip Neri at the Vallicella; a third by St. Benedict at S. Benedetto in Piscinula; a fourth by St. Pius V at S. Maria Maddalena, and so on. Before the picture of St. Mary Major the young novice St. Stanislaus Kostka knelt in ecstasy, and St. Francis Borgia had copies of it painted, one of which he gave to Blessed Ignatius de Azevedo, who died a martyr clasping it in his arms.

SECTION XLII

Mary honoured in Belgium

THIS little country, so sorely tried in the great war of 1914–1918, has a population of over seven millions, the great majority of whom are Catholics, and, among most of these, religious life is intense. Religion finds so strong a support in the loyalty and devotedness of the people, that a Catholic government has remained in power for over forty years. It was in great measure because of its religion that it was so savagely treated by Prussian (i.e. Lutheran) officers and troops. The world heard with horror of noble churches desecrated and destroyed, cities and villages burnt, lands richly cultivated laid waste, houses plundered, priests shot, innocent civilians murdered, and whole masses of them deported into slavery, ruinous fines exacted, and nameless outrages perpetrated. After four years of agony Belgium began to be rescued from its fierce oppressors in our Lady's month of the Rosary, the prayers of thousands upon thousands of Catholic children

imploring her to bless and help Marshal Foch in the gigantic task of crushing the invading army.

1. Belgian **popular devotion to Mary** is very noticeable (*a*) in the crowds that flock to her sanctuaries at Hal, Montaigu, Oostacker, Bon Secours : (*b*) in the honour paid to her statues, often miraculous, in every town, and nearly every village : (*c*) in the wayside chapels and niches each with its statue of Mary, which are to be seen everywhere along the roads, in the streets, and even in the fields : (*d*) in the monumental cathedrals and churches dedicated to her, chief among them being Antwerp and Tournai.

2. **Belgian Saints and our Lady.** *St. Piat* (III Cent.), apostle of Tournai, is said to have built the first sanctuary of the Blessed Virgin in that city. *St. Maternus* (IV Cent.), apostle of East Belgium, is revered as the founder of Mary's sanctuaries at Huy, Dinant, Leffe, Hastière, Namur, Walcourt. *St. Servais* (IV Cent.), bishop of Tongres, built a magnificent church to Mary, known as " Prima Cisalpes." *St. Eleutherius* (VI Cent.), bishop of Tournai, rebuilt St. Piat's church in that city. *St. Landelin* (VII Cent.), founder of the Abbeys of Lobbes and Aulnes (now in ruins) in Hainault, placed them under the protection of Mary. From the theological school of Lobbes came many a valiant defender of the Immaculate Conception. *St. Gerard* (X Cent.) erected at Brogne (now St. Gerard in the diocese of Namur) an abbey in Mary's honour. *St. John Berchmans* (XVII Cent.), Mary's favourite child, wrote with his own blood a vow to defend the Immaculate Conception.

3. **Sovereigns and Princes.** *Charlemagne* (d. 814), born, it is said, at Jupille or Liège, founded the Palatine School, which counted ardent defenders of the Immaculate Conception. *Philip the Good,* duke of Burgundy (d. 1467), founded the Order of the Golden Fleece in memory of the fleece of Gideon, emblematical of Mary's spotless purity. *Charles the Bold* (d. 1477), son of Philip, always had the

Rosary about him, and recited it when marching to battle. *John IV*, duke of Brabant (d. 1427), founded Louvain University, exacting from its professors an oath to defend Mary's Immaculate Conception. *Charles V* (d. 1558) recited the Rosary daily. On his abdication he strongly recommended to the States General at Brussels to spread devotion to Mary. The *Archduke and Duchess, Albert and Isabella* (XVII Cent.), enriched with costly gifts nearly all the great sanctuaries of Mary in Belgium, notably Wavre, Hanzwyck, Montaigu, Hal, Antwerp, Vilvorde. The *Counts of Flanders*. Every year for a considerable period in the Middle Ages, the citzens of Ghent, headed by the Count of Flanders, went on pilgrimage to our Lady's shrine in the cathedral of Tournai. *Philip de Croy*, duke of Aerschot (XVI Cent.), came as a pilgrim to Hal in 1566, there to proclaim aloud by a document posted on high his undying hostility to the sect of the Gueux. He also caused silver medals of our Lady and Child to be struck and distributed to the gentlemen of his suite, who were required to wear them attached to their hats as a mark of Catholic nobility.

4. **Writers, Artists, Warriors.** *Justus Lipsius* (d. 1606) wrote a Latin History of the two sanctuaries—Our Lady of Hal and Our Lady of Montaigu, offering a golden pen as an ex-voto on her altar. He was a member of the Sodality of Mary directed by the Jesuit Fathers in Louvain, and at his death he told Father Lessius, S.J., his confessor, that the greatest consolation he felt in that supreme hour, was that he had belonged to the Sodality. *Guido Gezelle*, the most gifted Flemish poet of the XIX Cent., sang Mary's praises with an ardour of devotion that goes right to the heart. *Godefroid Kurth* (d. 1917), the great Belgian historian, cherished a simple, childlike devotion for God's holy Mother: his beads were ever in his hands. In his travels he sought out Mary's sanctuaries, there to pour out his affection at her altars. *Huysmans, Joris*, the famous novelist, was born in Paris (1848) of a family

of Dutch extraction. He is mentioned here by mistake. From the time of his conversion he conceived a tender devotion to Mary, regarding himself as her knight and the champion of her honour. His letters contain many beautiful passages referring to her, and he speaks of a pilgrimage made to Chartres in 1894, where his heart overflowed with devotion. *Peter Paul Rubens*, Belgium's greatest artist, was a pious member of our Lady's Sodality in Antwerp. *Van Dyck* was also a member of the same Sodality, and bequeathed to it one of his best paintings. The Archduke Leopold, wishing to purchase it, offered to cover it with gold crowns as payment.[1] *Tilly de T'Serclaes* (d. 1632), one of the heroes of the Thirty Years' War, was born in Brabant. He had our Lady's image embroidered on his standard, and offered to her shrine at Altötting a crucifix of lapis lazuli richly set with diamonds, also a jewelled gold-chain presented to him by the Infanta Isabella.

5. **Belgium and the Immaculate Conception.** On December 8, 1659, Belgium being then under Spanish rule, King Philip IV, and with him the clergy, nobility and gentry of Brussels, enrolled themselves in the Dominican church as champions and defenders of the Immaculate Conception. On December 8, 1904, the fiftieth anniversary of the proclamation of the dogma, Belgium was again consecrated to Mary. Under Alexander Farnese, duke of Parma, the Belgian army was placed under Mary's protection about the year 1578. On Good Friday, 1916, while the great European War was in progress, Belgium was consecrated to Our Lady of Dolours by Cardinal Mercier.

Mary honoured in Holland

1. **Popular Devotion.** The deep devotion of Dutch Catholics towards God's holy Mother—" Our dear Lady "

[1] *Hans Memling* (d. 1494) and the two *Van Eycks* (XV Cent) Flemish painters, should also be mentioned.

(Onze lieve Vrouw) as she is commonly called—may be judged—(*a*) from the great number of churches dedicated to her: (*b*) from the common (all but universal) family practice of reciting the Rosary together each evening: (*c*) from the enthusiasm with which the May services are attended: (*d*) from the large number of flourishing Sodalities of Mary, which are found in all the parishes: (*e*) from the pilgrimages made to her shrines.

2. **Shrines of our Lady.** Prior to the Reformation numerous and much frequented shrines (statues and holy pictures) of our Lady were to be found throughout the whole country. The Reformation, alas! suppressed almost all pilgrimages and acts of public veneration, destroyed a great number of the sacred images, and desecrated the churches, often transferring them to Protestant worship. This suppression was chiefly effected in the Northern provinces; but in Limburg and Brabant, where the Calvinists were in a minority, public devotion to our Lady and Catholic worship generally, survived, and the shrines were spared. (*a*) **Our Lady of Bois-le-Duc.** Throughout Brabant this miraculous statue in the cathedral has been the object of a continuous popular devotion. Every year a great procession is held in which the image is carried round the city. (*b*) **Our Lady, Star of the Sea,** at Maastricht. This is the most popular centre of devotion to Mary in Limburg. The statue is revered in the magnificent XI century church of Our Lady. At all hours of the day numerous worshippers may here be seen, often praying with arms extended. On solemn occasions the image is carried in procession through the town, and the streets in Maastricht followed by this procession form what is known as the "Bidweg" (the prayer road), where it is not unusual, even on ordinary days, to see groups of people going the round of the road reciting the Rosary.

3. **Other Pilgrimages.** In the North, where the old shrines have disappeared, pilgrimages are frequently made to our Lady's sanctuaries outside Holland: v.g.

to **Kevelaer** in Germany, just across the frontier; and to **Montaigu** in Belgium. It is the custom to make the pilgrimage to Kevelaer on foot, a ten hours' walk, returning in the same way on the following day.

There are also many other less prominent, but greatly venerated shrines, v.g. Our Lady of Land at Roermond; Our Lady of Nood near Heilo, in the Protestant part of Holland; Our Lady of **Handel** near Gemert. Early in the spring pilgrimages to the latter shrine (a village church) begin, whole parishes coming in procession from the neighbouring towns and villages, with banners and music, the singing of hymns and the recitation of the Rosary. The older people, women and men, are mostly conveyed in carts, provided with chairs for the occasion. Along the last half mile of the road to Handel are erected wayside chapels with Stations of the Cross; and behind the church are similar chapels with the mysteries of the Rosary, at each of which groups of pilgrims may be seen praying vigorously. The miraculous statue, richly decorated with a profusion of candles and flowers, has its throng of worshippers all day long.

4. **Dutch Saints and Holy Persons. St. Lidwina** (d. 1433). At fifteen she fell while skating on the ice, and the hurt she received kept her in the bed from which she never rose, except in ecstasy, for thirty years. Every limb was in torture and the pain she suffered made life a continual martyrdom. Wonderful stories are told of her devotion to our blessed Lady. **Blessed Peter Canisius,** S.J. (d. 1597), was already as a child a devoted client of Mary, and in her honour he wrote an extensive work. With her help he fought the battles of the Church against Lutheranism in Germany. Venerable **Thomas à Kempis** (d. 1471), author of the *Imitation of Christ,* was most devoted to our Lady. **Gerard Groot,** founder of a pious Brotherhood, translated into Dutch the Office of our Lady for the use of the common folk. **Joost von den Vondel** (d. 1679), the poet, a contemporary of Milton, owed his

conversion from Protestantism largely to devotion to the Blessed Virgin.

SECTION XLIII

Mary honoured in Poland

POLAND, like Ireland, is a country very dear to our Lady, for though crushed, oppressed, dismembered, it has clung tenaciously to the Faith, and has never swerved in its loyalty to Jesus and Mary. It is the land of heroes, of martyrs, of noble defenders of Christianity and of civilization. In 1621, when the Poles sent to Pope Paul V some standards captured from the Turks and Tartars, and asked in return the gift of certain relics, the Pontiff replied: "Why do you ask me for relics? Gather up a little of your own soil. There is not a particle of it which is not the relic of a martyr."

1. Poland is the native-land of **St. Casimir** and **St. Stanislaus Kostka,** Mary's cherished children; of **St. Hyacinth,** Mary's devoted client and apostle; of **St. Josaphat** the Martyr, **St. Adalbert, St. Hedwige,** and other glorious Saints, specially dear to the Queen of heaven. It is the land of heroes and warriors like **John Sobieski,** who routed the Turks and Tartars in many a memorable battle (Buczacz, Chocim, Lemberg, Vienna); **Kordecki**—a monk—who with 400 men, sixty-eight of whom were monks, defended Czenstockowa against 8,000 Swedes in 1655; **Chodkiewicz,** who in 1621 with 65,000 soldiers routed 300,000 Turks near Chocim; **Tarnowski** and others, all fervently devout to the Blessed Virgin.

2. Our Lady's protection in battle was experienced by the Polish armies (*a*) against the Teutonic knights near Grünwald in 1410. King Ladislas Jagiello had put his army under her protection, and during the battle she is said to have appeared with St. Stanislaus, Bishop of

Cracow and martyr. The victory was complete: (*b*) against the Turks near Chocim in 1621, when Chodkiewicz defeated a formidable Turkish army, ascribing his victory to our Lady's protection: (*c*) at the siege of Chestochowa in 1655. See Kordecki above. (*d*) John Sobieski, King of Poland, and the defeat of the Turks at Vienna (1683), see § 55.

3. Poland abounds in sanctuaries and miraculous pictures of our Lady: the chief being Chestockowa and Cracow, renowned places of pilgrimage. (See § 66.) Popular devotion is seen (*a*) in pilgrimages to the numerous shrines: (*b*) in the chanting of our Lady's office (translated and arranged by Father Wujek, S.J.) at home, in the churches, and on the battle-field: (*c*) in the rigorous fasts before her feasts, and the crowds approaching the holy Table on her solemnities: (*d*) in the wearing openly by soldiers of large scapulars with a figure of our Lady to serve as a breast-plate: (*e*) in the chanting by soldiers before battle of the hymn "Boga Rodzica," i.e. Dei Genitrix—a hymn believed to have been composed by St. Adalbert (d. 981) and the oldest specimen of Polish literature. (*f*) The month of May and October services are splendidly attended. Where people live at a distance from a church, they assemble near wayside chapels, or in their homes, there to recite the rosary and sing hymns to Mary. (*g*) The upper classes, even professors, magistrates, rich merchants, consider it an honour to belong to our Lady's Sodality.

4. **Poland and the Immaculate Conception.** In 1510 Polish Archbishops and Bishops assembled in Provincial Council decreed that the feast of the Immaculate Conception should be kept in Poland. In the University of Cracow professors were not permitted to lecture till they had taken an oath to defend the Immaculate Conception. About the year 1586, the Magistrates (Town Council) of Lwow (Lemberg) sent to Pope Sixtus V a hundred arguments proving our Lady's Immaculate Conception

against heretics and others who denied it, and received from the Pope his coat of arms, i.e. three mountains with a star, which together with the lion form to this day the armorial bearings of the city.

SECTION XLIV

Mary honoured in Germany and Austria

POPULAR devotion to Mary is chiefly noticeable in the South of Germany—in that part of the Black Forest region where Catholicism predominates, as also in Bavaria, Wurtemburg, and the Rhineland. The Black Forest hides within its depths many a little chapel dedicated to Mary, of which the story in many cases is touchingly impressive. These modest sanctuaries have been raised by the piety of poor work-people, only too glad to devote their slender savings to such a holy purpose. On Saturdays groups of peasants may be seen wending their way to one or other of these Mary-chapels. In the Middle Ages the various Trades Guilds—carvers, masons, goldsmiths, metal-workers, cordwainers and others—took our Lady for Patroness, and vied with each other in enriching her churches and altars.

2. **Places of Pilgrimage.** Bavaria is known as "Mary's own Kingdom," and contains many shrines with statues reputed miraculous. *Altötting* is perhaps the oldest shrine in Germany, founded, it is said, by Louis the Pious (d. 840), son of Charlemagne. Year by year it attracts thousands upon thousands of pilgrims. The first Elector, *Maximilian I* (d. 1651), head of the League in the Thirty Years' War, was very devout to Our Lady of Altötting. His father, duke William, in an instruction drawn up for the education of his sons, recommended that they should every day recite the Rosary and the Litany of Loreto. On his tomb at Altötting he wished the following words to be carved: "Passing stranger, know that

in life and in death Maximilian was devoted to Mary." *Tilly de T'Serclaes* (d. 1632), commander of the League armies also, lies buried in this chapel by his special request. *Kevelaer* on the Rhine is another popular place of pilgrimage. A gold crown was sent by Leo XIII in 1892 to adorn this picture.

3. **German Artists and our Lady.** In the XV and XVI Cent. *Albert Dürer* of Nuremberg (d. 1528) produced a series of artistic representations of our Lady's life. The *Cologne* school of artists has left several masterpieces, rare examples of simple devotional conceptions of her life. The *Düsseldorf* school of Catholic painters stands conspicuous in the modern artistic world for its remarkable inspiration and piety in paintings of Mary and her Divine Child. Carl Müller, Ittenbach, Deger, Steinle, Sinkel, Overbeck, Führich are the chief representatives. Their productions are marked by great spiritual beauty of conception and masterly design. *Achtermann,* the great sculptor (d. 1889), whose masterpiece, "the Pietà," is in Münster Cathedral, was noted for his devotion to the Blessed Virgin. *Joseph Haydn,* the musician (d. 1809), is reported to have said that his sweetest melodies came to him after reciting the Rosary.

4. **Early German Poems on our Lady.** The *Melker Marienlied* (1125) is a devout interpretation of the figures in Holy Writ referring to Mary. Each strophe ends with the invocation "Sancta Maria." The *Armsteiner Marienlied* (XII Cent.) gathers all possible similes from nature, applying them to Mary. The *Marienlob* (XII Cent.) is full of tender admiration of God's masterpiece. *Werner von Tegernsee,* a priest (d. 1172), wrote an epic on our Lady, one of the most remarkable literary works of its kind in Germany.

5. **German Saints and our Lady**—Blessed *Herman Joseph,* a Premonstratensian (d. 1241). Beautiful legends are recorded of his childlike devotion to Mary. Blessed *Albert the Great,* O.P. (d. 1280), St. Thomas of Aquin's

master in philosophy, attributed all his theological and scientific knowledge to our Lady. *St. Henry* and *St. Cunegunda* (XI Cent.) consecrated their virginity to God in honour of the ever Blessed Virgin. *St. Elizabeth*, Landgravine of Thuringia (d. 1231), was favoured with several apparitions of the Mother of God ; as were also *St. Gertrude* and *St. Mechtild. Blessed Peter Canisius*, S.J. (d. 1597), Dutch by birth, is distinguished as the apostle of Germany, and the foremost opponent of the Lutheran Reformation in the country. He founded the colleges of Dillingen, Ingolstadt, Prague (where Blessed Edmund Campion spent some time). By word and writing he spread everywhere devotion to Mary. Blessed *Clement Hofbauer*, Redemptorist (d. 1821), was our Lady's greatest promoter in Austria and Southern Germany.

Austria

1. The raising of the siege of Vienna by **John Sobieski,** through our Lady's protection, and the routing of the Turks. See § 55. Ferdinand II (d. 1657) solemnly consecrated the empire to the Immaculate Virgin, a memorial of the event being a majestic column crowned with a statue of our Lady in Vienna. Very flourishing *Sodalities* of the Blessed Virgin under Jesuit direction are to be seen in Vienna and other cities.

2. In 1901, Linz was selected for a Marian Congress, followed by a pilgrimage of all the members to Our Lady of Altötting.

3. Father Baumgartner, S.J., wrote in 1892 a series of sonnets on the titles in the Litany of Loretto. Some of these sonnets are said to be masterpieces.

4. The Benedictine Fathers at Beuron edited a new "Marienleben," viz. a series of remarkably beautiful pictures illustrating our Lady's life.

SECTION XLV

Mary honoured in Portugal

PORTUGAL from its birth as a Kingdom has signalized itself by devotion to God's holy Mother. 1. **Kings.** The dominions conquered by its first king, *Dom Affonso Henriques* (d. 1185), were styled "St. Mary's lands," and later, "The Immaculate's domain." Its capital, *Oporto*, was known as "The Virgin's City." Even to our day the whole country remains studded with shrines and monuments in her honour. *John I* (d. 1433), after a victorious battle against the Spaniards in 1385, founded in Mary's honour the glorious abbey of Batalha, which Cardinal Justiniani spoke of as another Solomon's Temple. It is one of the most sumptuous ecclesiastical monuments in Europe. *Manuel I* (d. 1521), in gratitude for Vasco de Gama's discovery of the Cape maritime route to India, built the splendid church of Our Lady of Belem, a few miles from the mouth of the Tagus.

2. The **University of Coimbra** in 1645, with King John IV's sanction, passed a statute that no academical degrees would be conferred on any candidate who refused to take an oath to defend Mary's Immaculate Conception.

3. **Portuguese Missioners, Orators, Poets.** *Father Antonio d'Andrade,* S.J., the apostle of Tibet, penetrated into the very heart of that country (1624), and built a church to Mary right in the centre of Buddhism. *Father Antonio Vieira,* S.J., the Bossuet of Portugal (d. 1697), spoke rapturously of Mary's dignity in some of his most powerful addresses. He is famed as an orator, theologian, poet, and historian. *Camoens* (d. 1580), the immortal author of the "Luciades," chose Mary as the subject of one of his most beautiful sonnets.

4. **Places of Pilgrimage.** *Our Lady of Nazareth* on the sea-shore, so called from a small statue of Mary brought from Nazareth by a monk, who rescued it from the out-

rages of the Iconoclasts. The church is much frequented, and is rich in ex-votos. *Our Lady of Atalaya* on the left bank of the Tagus, facing Lisbon, is a shrine very dear to the people. The annual pilgrimage is marked by extraordinary rejoicings. *Our Lady of Oliveira,* the church of Guimaraes, where King John I came as a pilgrim after the brilliant victory which set the crown on his head.

5. The **Portuguese Crown.** John IV (d. 1656), eight days after the recovery of Portugal's independence, attended a great solemnity in the Chapel Royal, it being the feast of the Immaculate Conception. There in front of the altar he presented the royal crown to the Queen of Heaven, and thenceforth for 249 years no King or Queen of Portugal ever ventured to wear it, even on the coronation day. The same King assigned an annual donation of fifty gold crowns to our Lady's sanctuary of Villa Viçosa.

SECTION XLVI

Mary honoured in Greece

THROUGHOUT Greece, our Lady, after our Lord and the Blessed Trinity, is the principal object of worship : she is invoked on every occasion, and the greatest devotion is shown to her. There are several special shrines in various parts of the country, which are very popular and much visited, containing celebrated icons (paintings) of her, for the Greek Church, as all other branches of the Eastern Church, forbids the use of statues or images.

Our Lady of Tenos (one of the Cyclades islands) is one of the most popular of these shrines : the Church of the Annunciation there is full of thank-offerings to her, consisting of gold and silver plate for altar use, richly bound Bibles and service books, missals inlaid with jewels, vestments of richest material, adorned with the most

beautiful Oriental embroideries. Besides these the church is hung with propitiatory offerings and thank-offerings sent by the peasants, v.g. silver ex-votos, which have been given in such profusion that candelabra, sufficient to light the whole church, have been made of these objects after being melted down for the purpose. Sometimes these ex-votos represent horses, sometimes boats, at other times grapes, corn-sheaves, or whatever her client wishes to place under her protection. Very often a leg or arm, or some other part of the body, is modelled in wax, for Our Lady of Tenos is particularly invoked and celebrated for bodily cures.

Many miracles are said to have been worked by Our Lady of Tenos.

In an official description of them which is published, forty-four are mentioned as occurring down to 1898. Pilgrims visit this shrine by thousands. There is a holy spring there, which is said, like Lourdes, to possess miraculous qualities. During these pilgrimages the "icon" of our Lady is carried in procession through kneeling crowds of believing, suffering pilgrims, who come year after year in the hope of being cured. *Irish Eccl. Record*, January, 1918.

Mary honoured in Mexico and South America

1. **Mexico.** This much-tried country, so sadly tyrannized over by Rulers who are avowedly irreligious and anticlerical, turns to our Lady in its distress. "O Mary, turn thy merciful eyes on this unfortunate land." Devotion to her is most marked: (*a*) There is no town, and hardly a village, without a church or chapel dedicated to her.: (*b*) Its great sanctuaries of our Lady are **Guadelupe,** in the city of Mexico (see § 65); Zapopan, in the province of Jalisco; dellos Remedios in Durango; Jacona in Michoacan; in each of which not unfrequent miraculous favours reward the piety of the faithful; (*c*) numerous

Sodalities and confraternities of Mary are found in each diocese: (*d*) popular devotion, as far as the impious Government will allow it, displays itself with enthusiasm on her feasts: (*e*) men of remarkable holiness, loving clients of Mary, figure in the history of the country.

That such good people should be oppressed in what they cherish most—their religion—is sad beyond words: but from the crucible of persecution they will in time come forth more inflamed than ever in their devotion to Jesus and His holy Mother.

2. **South America.** The fervour of devotion to Mary among the Brazilian, and South American Catholics generally, compares favourably with that of Spain and Portugal. (*a*) Cathedrals and churches dedicated to her are to be found in every province, and chapels in almost every town: (*b*) her Congregations or Sodalities count their members by hundreds of thousands: (*c*) great pilgrimages to her shrines are not wanting, as in Parà, Brazil: (*d*) her great festivals evoke extraordinary enthusiasm: (*e*) apparitions of Mary are recorded, as at Parà and Quito (see § 94): (*f*) Mary's affectionate solicitude is seen in the series of marvellous manifestations in the Jesuit college, Quito, Ecuador. See Ibid.

Concepcion, Chile, has a pilgrimage to a shrine of the Blessed Virgin that is perhaps unique, a rock-drawn figure of the Mother of God. It was discovered by a child in the XVIII Cent., and was long popular among the Chilians. **Our Lady of Nazareth,** at Parà, Brazil, has a remarkable history. Two hunters, resting in the forest, fell asleep from exhaustion. One of them dreamt that a lady appeared to him and told him he would find an image of the Virgin Mary in a thicket close by. On awaking he made a search, and a beautiful statue was discovered near the trunk of a palm tree. It was carried to the town amid great rejoicings and placed in the Governor's chapel: but the next day it disappeared, and was found to have returned to the original spot in the forest. This happened several

times, and at length a chapel was built for it in the place of its choice. Miraculous favours were so numerous that a large church had to be erected to accommodate the pilgrims, and, in course of time, a city, Parà, grew up around it. The annual feast is a public holiday, prolonged for several days.

SECTION XLVII

Mary honoured in Japan

ON the feast of our Lady's Assumption, August 15, 1549, St. Francis Xavier landed in Japan with Father Cosmo de Torres and John Fernandez. The Saint remained in the island till near the close of 1551. Fathers Gomez, Cabral, Valignani and others of the Society who succeeded him brought with them the ardent devotion to the Mother of God which is one of the prominent characteristics of the Order to which they belonged.

In the persecution of Daifusama, A.D. 1598 to 1615, the Christian religion was proscribed, the missioners were put to a cruel death or exiled, and every effort was made to stamp out the faith which had spread through the land with such marvellous results and been sealed by many glorious martyrdoms.

From the year 1640 the poor persecuted Christians exiled to distant Provinces were left without priests, without sacraments (except Baptism and Matrimony, the essential rites of which were transmitted from father to son), without instruction except such as they remembered from the teaching of the Fathers and which was handed down by tradition, devotion to the Virgin Mother and knowledge of the Rosary being also treasured by them : yet in spite of those long years of isolation and persecution they clung to the faith with admirable fortitude, and their discovery by the French missionaries in 1865 is one of the most interesting events in the history of Christianity

in the East. In the new church of Nagasaki on March 17 of the year above mentioned, fifteen Japanese Christians of the Province of Urakami, descendants of the martyrs, came to the city to see the new church erected by the French missionaries. They were suspicious at first, fearing the new missionaries were not of the right sort, but they were led to recognize them as true successors of their ancient Fathers by three marks, respect for the authority of the Pope of Rome, the Rosary and veneration of the Virgin Mother, and the celibacy of the clergy. They told Father Petitjean that there were a great many other Christians in the interior of the country, about 50,000 in all being known.

At present Catholicity is progressing and devotion to Mary is as fervently cherished by Christians as in Europe. The cathedral of Tokyo is dedicated to the Blessed Virgin, and has a beautiful figure of her in stained glass above the high altar. Behind the church is a grotto of Lourdes with a basin supplied, as far as possible, with Lourdes water. Every parish has its association of the Rosary, and in many parishes there are special devotions every Saturday, as also during the months of May and October. There are also Sodalities of our Lady for boys, and of Children of Mary for girls. Almost all the popular hymns to her and about ten books of devotion treating of her dignity and glory have been translated into Japanese. In districts where the light of the Faith has never been extinguished, one sees rough but simple farmers, labourers, fishermen, working in the fields or on the shore, with our Lady's scapular or medal openly displayed on their bare breast. Manifestations of our Lady's help and interest in these good persons are not wanting, and there are reports of miraculous favours by using the water of Lourdes. In 1917, a pagan, far gone in consumption, was thus cured and became a Christian.

SECTION XLVIII

Mary honoured by Catholics in India and China

FATHER NICHOLAS PERÉIRA, O.M.I., of Colombo, **Ceylon,** speaking of the Catholicity of that far-off island, relates that the greatest possible devotion to Jesus' holy Mother is there cherished by the Christians. "Out of 600 churches there, more than 200 are dedicated to her. There are everywhere realistic replicas of the famous Lourdes grotto, which are visited on Saturdays and great feast-days by thousands of pilgrims, who form themselves into magnificent processions. It is a very touching sight to see the Archbishop, about 100 Priests, and 10,000 Catholics marching in procession at night, all bearing lighted candles and singing hymns to our Lady." Strange to say, even the Buddhists, whc number nearly 3,000,000 out of a total population of 4,000,000, have taken to distributing festive cards for their New Year's Day, which are copied from our own Christmas cards, and bear the figures of the Infant Saviour and His holy Mother. On these cards appears the inscription "God bless our Lord Buddha," the sect thus unwittingly admitting that there exists a God greater than their Lord Buddha.

From all parts of **India, China, Japan,** and other distant lands, reports are sent to the "Catholic Missions," and "Annals of the Propagation of the Faith" of extraordinary manifestations of devotion to our Lord's holy Mother, similar to those of Ceylon.

The Chinese Catholics are remarkable for their tender devotion to Holy Mary. In Borneo the Chinese Christians always assemble in the church on Sundays and Feast-days half an hour before the principal Mass and chant the Rosary together, the children taking the first part of each prayer, and the adults the second. The effect is most impressive.

Our Lady at the Hills, some twenty miles from Shang-

hai, is a shrine greatly venerated, to which pilgrimages are made, especially in the month of May. Throughout the month a continuous line of devout pilgrims resort thither to honour God's holy Mother. The opening ceremony commences on April 30 with the firing of a cannon. The next day Masses are said in the two churches, which are situated one midway up the hill, the other on the top. The path leading to the latter zigzags up the steep slope, along which are erected the fourteen Stations of the Cross. Thousands flock to the celebration, and from morning until night there is a continuous procession of pious pilgrims making their way to the summit, while performing the devotions of the Way of the Cross. The natives come on these occasions from all parts of the country, and it is not uncommon to see entire families who have journeyed several hundred miles. It might be called the Chinese Lourdes, so loved is it by the simple people.

One of the picturesque sights is the hundreds of boats in the canal at the foot of the hill and stretching for more than a mile along the canal banks. This solid mass remains practically unbroken for the entire month, those who leave being replaced by new comers. The whole month of May is held by the Chinese in reverence and love, and one of the surest signs of the lack of faith in an individual is a waning devotion towards the Mother of God.

SECTION XLIX

Mary honoured by Kings of England and Scotland

Ina, King of the West Saxons, rebuilt Glastonbury church. (See § 30.) His silver chapel. Ibid.

Henry II in 1189, again rebuilt Glastonbury church after a fire. (See § 30.)

Henry III is the first English King mentioned as a

pilgrim to Our Lady of Walsingham. This was in 1242, the twenty-sixth year of his reign. Waterton, 173.

Edward I came twice on pilgrimage to Walsingham, in 1280, 1296. Ibid.

Edward II made the same pilgrimage in 1315. **Isabella of France,** his Queen consort, whilst residing at Castle Rising came as a pilgrim in 1332.

Edward III followed their example in 1361.

A picture found in 1800 under the wainscoting of that part of the House of Commons which was formerly St. Stephen's Chapel,[1] represents this King and the Queen kneeling before our Lady and Child. (See § 28.)

The same King founded the **Order of the Garter** "to the honour of the Blessed Virgin; and, out of his singular affection for her, he wished her to be honoured by his knights." On her festivals, during the Divine Office, they each bore on the right shoulder a golden figure of the Mother of God.

Richard II (d. 1399), son of the Black Prince, is shown to have been a devout client of our Lady. During the reign of James I a paper, now in the British Museum, was discovered giving an account of a picture known to have been in the Chapel of St. Thomas' Hospital, Rome; on which see § 28, also Bridgett, 164. Others think the King there represented may have been Edward III, Richard's grandfather.

Henry IV (d. 1413) and the Angelus. (See § 29.) In his reign Archbishop Arundel spoke of England as **Our Lady's Dowry** in a pastoral letter. (See § 28.)

Henry V (d. 1422). It is certain that he consecrated his kingdom to our Lady, though he was not the first to do this. Thomas Elmham (see § 28), a monk who wrote in the King's lifetime an account of his exploits and his piety, makes use of the words, "O Virgin sweet! England is made thy dower by royal Henry; keep it

[1] This chapel was founded by Edward III as a collegiate one for a Dean and twelve Canons.

by thy power." (Anglia dos tua fit, Mater pia, Virgo Maria Henrico rege : tu tua jura rege.) See Bridgett, 166. The battle-cry at Agincourt, Elmham tells us, was " Our Lady for her Dowry ; St. George and St. Edward to our aid." Ibid. 167.

Henry VI (d. 1461). His foundation of Eton, of King's College, Cambridge, and his devotion to the Rosary. (See § 71, also § 29.) He went on pilgrimage to Walsingham in 1455.

Henry VII (d. 1509) repaired to Walsingham in 1505, taking with him the young prince, afterwards Henry VIII. **Margaret,** Countess of Richmond, Henry VII's mother, was a person of remarkable piety. Every morning she rose at five, said the Matins of our Lady with one of her gentlewomen and then heard several Masses, often prolonging her prayers until nearly the dinner hour, which was 10 a.m. on ordinary days, and 11 on fasting days.

Henry VIII (d. 1547) and his Queen, **Catherine of Aragon,** were together the last of the royal pilgrims to Walsingham, their visit being in 1511. From Barsham Hall the King walked barefoot to the shrine, where he offered a valuable necklace to our Lady. After the victory of Flodden Field in 1513, Queen Catherine wrote to Henry, who twenty years later was to betray her so basely : " And with this I make an end, praying God to send you home shortly, for without this no joy can here be accomplished ; and for the same I pray, and now go to Our Lady of Walsingham that I promised so long ago to see."

Note. It is interesting to know that the crown formerly worn by English Kings bore a figure of our Lady amid rubies and diamonds.

Scottish Kings : Malcolm II (d. 1033) founded an abbey at Murlach (Marylake) in Aberdeenshire in 1010, and dedicated it to our Lady and St. Maloch in thanksgiving for a victory over the Danes. At a later period he built and dedicated another monastery to our Lady in Brechin.

David I founded the Abbey of Holyrood in honour of the Holy Cross and the Blessed Virgin Mary.

David Bruce went as a royal pilgrim to Walsingham in 1364.

SECTION L

Mary honoured by Kings of other Nations

CLOVIS I in 501 built Notre Dame d'Argenteuil near Paris. Here part of our Saviour's seamless robe was preserved: it had been found in a marble chest in the city of Saphat in 593, and was brought to Argenteuil in 1156.

Childebert in 522 built Notre Dame de Paris. In 1257 **St. Louis** erected a much larger and nobler church on the same site.

Charlemagne in 804 built the magnificent church of our Lady at Aix-la-Chapelle. 355 Archbishops, Bishops and Abbots assisted at the ceremony of consecration.

Louis the Pious, son of Charlemagne (d. 840), was very devout to our Lady, and always carried her image about with him, even when hunting. He had been anointed and crowned by Pope Adrian I in Rome, and he confirmed all his father's gifts to the Church.

Robert, surnamed **the Wise,** son of Hugh Capet, founded in 1022 a chapel to our Lady in Paris, on the very site where now stands *La Sainte Chapelle.*

St. Canute, King of Denmark (d. 1087), built several churches which he dedicated to the Blessed Virgin.

St. Stephen of Hungary (d. 1038) dedicated to her the Royal basilica of Alba Reale, and placed his crown at our Lady's feet, declaring her to be the Sovereign of his kingdom.

James, King of **Aragon,** in 1218 co-operated in the

institution of the Order of Our Lady of Ransom (Trinitarians), our Lady having revealed her wish to him, as also to St. Peter de Nolasco.

St. Ferdinand of Castille (d. 1252) had her banner borne before his soldiers in his battles with the Moors, whom he conquered in Andalusia.

St. Louis IX of France (d. 1270) rebuilt on a grand scale Childebert's church of Notre Dame in Paris. However occupied he might be with government affairs, whatever his troubles and sufferings, he never failed to say our Lady's Office every day.

Louis XI (d. 1475) appointed the devotion of the Angelus to be observed, in honour of the Incarnation, ordering "all Frenchmen, knights, men-at-arms, servants and others to recite it kneeling in order to obtain the blessing of peace."

Charles VI (d. 1492) instituted an order of knighthood in honour of our Lady, and in thanksgiving for his miraculous escape while hunting.

Francis I (d. 1547), hearing that a Huguenot had mutilated a statue of the Blessed Virgin, came barefoot with his courtiers to the place of the sacrilege, and substituted a magnificent statue for the defaced one.

John Casimir of Poland (d. 1592) consecrated his kingdom to Mary, and had her image woven on its banners.

Philip III of Spain (d. 1621) requested Pope Paul V to declare our Lady Immaculate in her conception.

Philip IV (d. 1665) urged the same request with Pope Gregory XV.

Louis XIII of France (d. 1637), by a solemn act chose our Lady as the protectress of his family and kingdom, placing his crown and sceptre on her altar in the metropolitan cathedral. He ordered an annual procession to be held on the feast of the Assumption to commemorate this event.

Louis XIV (d. 1650) renewed his father's act of homage, and by a public proclamation dated March 25, declared

that he owed to our Lady's help the victories he had won in Flanders.

Ferdinand III of Germany (d. 1647) consecrated himself, his family and empire to the Queen of heaven. A large column supporting a statue of our Lady, represented as crushing the serpent's head, stands in a public square of Vienna as a memorial of this consecration.

Duke Rollo of Normandy (d. 931), on occasion of his baptism, asked the Archbishop of Rouen which were the most venerated churches in his province. The Prelate mentioned Notre Dame de Rouen, N.D. of Bayeux, the churches of Evreux, of Mont St. Michel, of St. Peter at Rouen, and of Jumieges. "And what Saint is most revered in these parts?" inquired the Duke. "St. Denis, the Apostle of France." Accordingly, before dividing his territory among his leading officers, he set apart portions for God, for the Blessed Virgin, and for the Saints named by the Archbishop.

Among the founders of churches in our Lady's honour should be mentioned **St. Helena**, the mother of Constantine who in the IV Cent. built the church at Bethlehem, which with its altars, mosaic, and statues remains to the present day.

SECTION LI

Mary honoured by Cities and Kingdoms

1. **CITIES** that had our Lady's image in their armorial bearings or corporation seals:

(*a*) in England—London, Rye, Newhaven.—Waterton, 182.

(*b*) in Scotland—Leith, Banff, Rutherglen, Selkirk. Aberdeen has a vase of lilies in honour of our Lady.

Montreal in Canada, founded by M. Maisonneuve in 1640, was originally named "Ville Marie," and consecrated to Mary.

The City of *London* in 1500 had 118 parish churches and thirty-six non-parochial. Of these, eighteen, and probably more, were dedicated to our Lady, for *Arnold's Chronicle*, the authority for these figures, does not give the names of all the churches of Regulars.

A few streets in London still retain our Lady's name, v.g. St. Mary Axe, Ave Maria Lane, Mary-le-bone.

A Council of Exeter held in 1287 ordered that every parish church was to have an image of the Blessed Virgin, and one of its Patron Saint.

2. **Kingdoms** consecrated, or specially devout to our Lady.

(*a*) *England*, the Dowry of Mary. (See § 28.) Consecrated to her by its Kings. (See § 49.)

(*b*) *Ireland*. (See § 34.)

(*c*) *France* emblazoned the lilies of Mary on her banners. St. Bridget of Sweden, in one of her Revelations (lib. iv. c. 10), says she saw St. Denis, the Apostle of France, entreating the Queen of heaven to come to the aid of that country, then suffering cruelly from its wars with England —France for which she had done so much in the past. Poiré I. 356. Our Lady touched by his prayer interceded with her Divine Son.

Several French monarchs have consecrated their kingdom to Mary. (See §§ 39, 50.) France has many wonderful sanctuaries of our Lady—Lourdes, Rocamadour, Fourvières, La Garde, Chartres, Puy, Liesse, La Salette, Pontmain, and many others. Poiré I. 356 seq. Some of these will be found mentioned under § 39.

(*d*) *Spain*. Devotion to Mary is a marked feature in the Spanish character. The usual salutation on entering a house is "Ave Maria purissima": to which the answer is given "Sine labe concepta." Its Kings have dedicated their kingdom with its cities, corporations, etc., to Mary; and its provinces boasted of some 500 shrines raised in her honour. Among the famous Spanish sanctuaries of the Blessed Virgin are Our Lady of the Pillar (Saragossa),

Montserrat, Atocha (Madrid), Betharam, and others. (See § 40.)

(*e*) *Portugal.* John IV (d. 1655) consecrated his kingdom to Mary Immaculate, and placed his royal crown at her feet. Thenceforth the Kings of Portugal never wore that crown. He also decreed in 1645 that no student should be admitted to a University degree without an oath to defend the doctrine (not yet defined by the Church) of the Immaculate Conception. The city in Portugal that glories the most in having been consecrated to Mary is Oporto. (See § 45.)

(*f*) *Italy,* says Bozius (lib. ix. de Signis Ecclesiae) belongs to our Lady by right, having been delivered by her from the tyranny of the Goths, the impiety of the Arians, and the ravages of the Saracens. Siena is in an especial way our Lady's city, and on its coinage it formerly bore the inscription "Siena, ancient city of the Virgin." Italy possesses glorious sanctuaries of Mary, the chief being St. Mary Major (Rome), Loretto, Pompei (Naples), Bologna, Perugia. (See § 63.) Poiré I. 438 seq.

(*g*) *Belgium,* so sadly afflicted by war, possesses many remarkable shrines of Mary, the more important being Hal (near Brussels), Montaigu (near Louvain), Oostacker (near Ghent), and others. Poiré I. 409 seq.

(*h*) *Poland, Germany.* (See §§ 43, 44.)

Note. A Venetian, who visited England in 1500, says of the English: "Above all, their riches are displayed in the Church treasures—for there is not a parish church in the kingdom so mean as not to possess crucifixes, candlesticks, censers, patens, and chalices of silver; nor is there a convent of mendicant Friars so poor as not to have these same articles in silver, besides many other ornaments worthy of a Cathedral church in the same metal. Your Magnificence may, therefore, imagine what the decorations of those enormously rich Benedictine, Carthusian, and Cistercian monasteries must be." He relates also that a large golden shrine blazing with precious stones was shown

to him in London (probably in St. Paul's or Westminster Abbey). "I never saw anywhere carving so delicate or elegant as in that church. In London alone there are twenty golden shrines adorned with precious gems; in the whole kingdom as many as eighty such." He adds that he never expects to find elsewhere such churches and monasteries as he saw in England. Nearly every county in England has some rich shrine or monument to our Lady.

SECTION LII

MARY HONOURED BY POETS AND ARTISTS

1. POETS.

(*a*) **Ancient Hymns and Poems** in her honour.

Ethiopic Hymn to our Lady	See Livius,	462	seq.
St. Ephrem's Hymns to her	,, ,,	402	seq.
Sedulius (V Cent.) . .	,, ,,	422	seq.
Prudentius (d. 410) .	,, ,,	449	seq.
Arator (VI Cent.) . .	,, ,,	454	
St. Venantius Fortunatus (d. 609) . . .	,, ,,	456	
An Irish Saint of the VI Cent. . . .	,, ,,	459	

(*b*) **Liturgical Hymns and Sequences** adopted by the Church in her services.

Stabat Mater, by Blessed Jacopone of Todi,[1] a disciple of St. Francis (d. 1306). Sir Walter Scott admired it greatly and was fond of repeating it. He is said to have died muttering one of its stanzas.

Salve Regina, by Herman the Cripple, a monk of Reichenau (d. 1054). St. Bernard added the words, "O clemens,

[1] By others its authorship is ascribed to St. Gregory the Great (d. 604), or to Innocent III (d. 1216).

O pia, O dulcis Virgo Maria" in the cathedral of Spires. The words are said to have burst from his lips in a moment of enthusiastic religious fervour.

Ave Maris Stella, by St. Venantius Fortunatus. See above.

O Gloriosa Virginum, by the same.

Alma Redemptoris Mater, by Herman the Cripple.

Ave Regina coelorum: author unknown: X Cent., some say much earlier.

Regina coeli laetare: author unknown.

(*c*) **Non-Liturgical.**

Omni die, known as St. Casimir's Hymn (see above, § 18), but said to have been written by St. Bernard.

A collection of beautiful Mediaeval Hymns and Sequences on our Lady by Richard of St. Victor, Rabanus Maurus and others. See Dreves, *Analecta Hymnica.*

2. **English Hymnologists.** Crashaw, Caswall, Newman, Faber, Aubrey de Vere, Francis Thompson, and many others have written beautiful hymns to Mary. See Orby Shipley's Carmina Mariana, Series 1 and 2. Thompson's verses are in Series 2, p. 439. "Hail, Queen of Heaven" we owe to Dr. Lingard.

3. **Artists.** Mary, the ideal of created beauty, and the perfect copy of the Uncreated Beauty, is both the inspirer and the favourite subject of Catholic art. Only a few of the great Masters, who have enriched the world with glorious representations of this Master-piece of God's creation, are here given.

Cimabue (d. 1302). His Madonna and Holy Child, enthroned and surrounded by Angels (preserved in the church of Santa Maria Novella, Florence), marks a transition from the stiff Byzantine school of art. It created wild enthusiasm in Florence on its appearance.

Giotto (d. 1336), who covered the churches of San Francesco, Assisi, and of Santa Croce, Florence, with wonderful frescoes, has also painted beautiful altar-pieces of our Lady and Child for churches in Florence and Bologna.

Fra Angelico (d. 1455), the prince of religious painters, has left us many paintings of our Lady and Child. His "Coronation of Our Lady," "Madonna della Stella" and others, are the works of an inspired mind. They are as near a glimpse of heaven as the artistic world has produced. It is said that this artist would only paint the figure of Mary on bended knees.

Botticelli (d. 1510) has some charming paintings of our Lady and Child with attendant angels, the figures, grouping and colouring being marvellously beautiful.

Filippo Lippi (d. 1469) and **Filippino Lippi** (d. 1504) have produced paintings of our Lady adoring the Holy Child that fix the attention of the beholder, as though he were gazing at a vision.

Perugino (Pietro Vanucci, d. 1524), the master of Raphael, has given us several splendid paintings of the Blessed Virgin.

Raphael (d. 1520, aged thirty-eight) produced more than thirty times the figure of our Lady, with an expression always new and nearly always admirable. His Madonna di San Sisto, Madonna del Gran Duca, Madonna di Foligno, Madonna della Sedia and others are unsurpassed for ideal beauty and life-like expression.

Titian (d. 1576). His "Assumption" in Venice is a work of surpassing power and design and richness of colouring.

Murillo (d. 1682), the painter of the Immaculate Conception, has left us perhaps the grandest and most perfect artistic figure of our Lady from a religious point of view. One can imagine nothing more lovely than his Madonna in the Louvre.

Carlo Dolci (d. 1686) and **Sassoferrato** (d. 1689) have left us some exquisite pictures of our Lady and Child. The latter's painting of "Our Lady of the Rosary" in Santa Sabina's Church, Rome, is of unsurpassed beauty.

Michelangelo (d. 1564), whose frescoes in the Sistine Chapel are the wonder of the world, was eminent both as a painter, sculptor, and architect. In St. Peter's,

Rome, may be seen his Pietà, a marble group representing the Blessed Virgin with the body of the dead Saviour on her knees. The critics of the time objected to the youthful appearance of the Mother, but he defended it on the ground that it afforded an additional proof of her pure and spotless character. "You forget," he said to one stupid critic, "that our Lady was an Immaculate Virgin; sin never having had dominion over her, the beauty of her youth could never fade." Michelangelo has inscribed his name on the girdle of the Virgin: it is said to be the only work on which he ever did so.

On the **beauty of our Lady** Petitalot writes (p. 414): St. Denis the Areopagite, a convert of St. Paul's from Paganism, speaking of the impression that the sight of our Lady had made upon him, says: "I have seen the marvellous image of the Divinity; I have contemplated with my eyes that creature who formed the God-Man Himself: *Propriis oculis intuitus sum deiformam*; that holy Mother superior to all the angelic spirits." He adds that if he had not been a Christian, he would have fallen down and worshipped her as a goddess. Ibid. 425.

Spanish, Belgian, and German artists, see §§ 40, 42, 44.

SECTION LIII

Mary honoured by Musicians. Mary's Choristers

Of the great musicians of the XVII and XVIII Cents. Bach, Handel, Beethoven, Mendelssohn were Protestants; yet Mendelssohn has written a really fine "Ave Maria," and so has Beethoven. **Palestrina** (d. 1594) was a good Catholic and a devout client of Mary, and there are some devout composers, contemporaries of his. Rossini, Cherubini, Verdi, and others can hardly be held up as devoted to our Lady; also their compositions, even for sacred purposes, are operatic and

lacking in reverence. **Mozart,** a prince in the realm of music, is said by some to have recited the Rosary frequently ; by others his piety is questioned, and it is stated that he was a Freemason for a time at least. **Haydn,** notwithstanding what Mendelssohn calls his " scandalously gay " Church music, was a pious Catholic and devout to our Lady. So real was his joy in the Faith that he declared he could write even a Kyrie in tripping time. Indeed he has done something very like it. **Gounod** was entered for the priesthood. He did not persevere, but was always a good Catholic and devout to our Lady. His " Ave Maria " is full of religious feeling, and all his Church music is certainly reverential. **Byrd** and others of the old English school composed anthems in honour of our Lady, and to judge by their works, they seem to have really loved her.

In the Middle Ages, when faith was more lively and devotion more tender, our Lady and her praises were constantly the subject of poetry and song ; it was of her that sang the troubadours of Provence, the singers of Guyenne, the minstrels of Brittany, the bards of Wales and Germany, the Spanish romancers, and the gondoliers of the Adriatic.

The **Mary Mass** in England and elsewhere had its music of quite a special character. Long before harmonized singing was in use at the high altar service, or in any other portion of the Church's liturgy, it was employed for the Lady Mass. And as this particular music required a select body of singers, our Lady frequently had her own special choir of priests and boys. In Benedictine churches, and possibly in others, these boy-choristers were known as **Our Lady's Pages.**

In his *Histoire de Notre Dame de Montserrat* Dom Louis Montegut gives a long list of renowned men who had once acted as our Lady's choristers. One of these was the famous Don John of Cardona, the Admiral of Sicily, who succoured Malta when it was besieged by the Turks,

and who chose for his standard Our Lady of Montserrat. He used to say that he valued more the honour of having been a Page of our Lady than of having been born at Aragon, and of having acted as the defender of Malta in his character of Admiral of Sicily. Whenever he wrote to the Abbot he would beg to be recommended to the prayers of his little brothers who served at our Lady's altar. He lived to be Viceroy of Navarre, and, at his own desire, was buried under the shadow of the great Abbey-church, in which he had served as a singing boy.

Great pains were taken with these children, not only to teach them Latin, mathematics, and music, but also to train them in the observance of good manners, and to bring them up piously and devoutly. Not only were they taught to sing, but also to play the organ and other instruments of music, for on Sundays and feasts, as well as on Saturdays (our Lady's weekly festival), they joined instrumental music to their singing. More than one old writer makes mention of the exquisite Mary-music produced by these pages. "You might have thought," says one, "that you were listening to a choir of angels descended from the sky, such entrancing melody did they make with their youthful voices and various instruments, filling the hearts of the worshippers with a most sweet and heavenly devotion." Stella Maris, 1911, p. 54.

SECTION LIV

Mary honoured by Children

OUR blessed Lord loved children with a special love, and would come into this world as a Child. "For a Child is born to us, a Son is given to us." Isaias ix. 6. In His public life, when the mothers brought their little ones to obtain His blessing, and the Apostles sought to

drive them away, our Lord was displeased at this. He invited the children to Him, and taking them in His arms caressed them. Mark x. 16.

Our Lady shares with her Divine Son this deep attachment to children : they are indeed *her* children, given to her as such by Jesus on the cross, and she cherishes for them a love far surpassing that of all other mothers for their children. She has on several occasions manifested this love by appearing to them, v.g. :

(1) to Bernardette Soubirous at Lourdes in 1858 ;

(2) to Maximin and Melaine at La Salette in 1846 ;

(3) to the children at Pontmain in 1871 ;

(4) to the young college boys at Quito in 1906. (See § 94) ;

(5) to the scholars in Rome taught by St. Joseph Calasanctius : besides other cases.

And she in turn has been and is tenderly loved by the young ; v.g. :

(1) **St. Stanislaus Kostka,** her greatly favoured child, fell into an ecstasy before her image in St. Mary Major, Rome, exclaiming, " She is my Mother ! The Mother of God is my Mother ! "

(2) **St. Aloysius** at the age of nine consecrated to her by vow the lily of his purity in the church of SS$\tilde{\text{m}}$a Annunziata, Florence.

(3) **St. John Berchmans**, when a young boy, made a pilgrimage every Saturday from Diest to her sanctuary at Montaigu, near Louvain. On his deathbed he told his brother Scholastic Nicholas Ratkaï, that he had intended to write a book on " Our Lady," and he asked Nicholas to do it for him.

(4) **St. Edmund of Canterbury,** when a boy at Oxford, made a vow of perpetual purity to her, and put a ring on the finger of her statue to mark his consecration of himself to her.

(5) **Blessed Herman Joseph,** when a child, used to spend all his playtime before her image in the church

at Cologne, and was favoured with visions of her and the Divine Child.

(6) **Blessed Gabriel dell' Addolorata** seemed beside himself at times with intense love for the Madonna. Father Bernard, Passionist, his confidant, said: "Gabriel's heart became like a furnace of love for the Queen of heaven": he seemed as if he could no longer speak, think, nor act, without having her present before his mind.

Many other instances might be given.

Among her **Sodalists,** while yet young scholars, were the Saints Francis de Sales, Leonard of Port Maurice, John Baptist de Rossi, Camillus de Lellis, Peter Fourier, Blessed Gaspar de Bufalo, and others. Thousands upon thousands of Children of Mary have consecrated their young hearts to her. Year by year, when May comes round, also on all her festivals, children load her altar with flowers, adorn it with lights, and gather round it in prayer, chanting loving hymns which, learnt in childhood, are never forgotten in after-life. In far-off lands, Ceylon, Madura, China, Japan, and others, children love to gather round her image exposed in imitation Lourdes grottoes, and to walk in procession chanting her Litany and hymns.

Childhood and youth are the spring-time of life: children are the flowers of the human race freshly planted on this earth by the hand of God: they resemble the angels, whom artists delight to represent as children:[1] angelic souls seem to look through their eyes: they are God's work unspoilt by the world, objects of the Sacred Heart's tenderest complacency. Devotion to our Lady, as experience shows, is a most efficacious means of preserving children innocent, guileless, simple, unworldly, and devoted to their religion. Also in bodily dangers remarkable stories are told of Mary's protection of her children. In the disastrous Messina earthquake, January, 1909, several

[1] Angels appeared to St. Teresa, St. Frances of Rome, and others under the form of children.

instances of miraculous escapes were reported. Father Nalbone, S.J., Provincial of Sicily, in a letter to the Father General of the Society of Jesus, writing of the destruction of Messina College says: "One boy jumped to the ground from the third storey without sustaining any injury: others let themselves down by sheets from the balconies: others again account for their escape by miracle. 'See, Father,' said a small boy to me, 'how much our Lady loves me. I had the Sodality medal hanging by a string near my pillow. At the shock of the earthquake the cord broke and the medal fell on my neck. Seizing it I cried out: O Mary, Immaculate Mother, save me! and presently I found myself in the college courtyard safe and sound. See how our Lady loves me.'" *Letters and Notices*, April, 1909, p. 76.

In July, 1918, thousands of **English children** offered up Novenas of Holy Communions for **Marshal Foch's** success in the great European War; and this greatest warrior of modern times wrote to thank them, ascribing the defeat of the enemy to the Divine aid obtained for him by their prayers and those of others. The Marshal lets it be publicly known that he is a thorough Catholic and proud of his religion. His devotion to our Lady is well known.

SECTION LV

Mary honoured by Commanders of Armies and Navies

1. **VICTORY of Lepanto,** October 7, 1571. In the days of Pope St. Pius V, the Moslems were threatening all Christendom: they were masters of the Mediterranean, of Hungary and Greece, and threatened to fall upon Italy, after subduing Malta and Cyprus. In spite of jealousies between the Powers, the Pope succeeded

in uniting Spain and Venice under the standard of the Cross. **Don Juan of Austria,** the natural son of the Emperor Charles V, was appointed Commander-in-chief of the combined fleet. The Pope, like another Moses, lifted his hands to heaven in prayer, while the defenders of Christendom were carrying out their great designs. On the very day when the confraternities of the Rosary were offering solemn supplication at the Pope's desire, and the Blessed Sacrament was publicly exposed for adoration, Don Juan gained a glorious victory over the Turks, the news being communicated to the Pope miraculously on the day itself, October 7, and at the very hour, 5 p.m. The Cross thus triumphed over the Crescent, and Moslem invasion of Europe was checked. Don Juan's victory was attributed to our Lady's intercession, and the Pope instituted an annual feast of "St. Mary of Victory."

2. **Victory of Belgrade,** 1456. After four months' siege by the Turks and a terrific assault, the exhausted garrison were on the point of surrendering, when a holy Franciscan, St. John de Capistran, presented himself to the soldiers, crucifix in hand, and called aloud upon God and the Blessed Virgin to come to the protection of their own. This roused the courage of the Christian soldiers, who flung themselves upon the Turks with irresistible force, massacred several thousands of them who had already penetrated into the city, and put the rest to flight. This extraordinary victory, coming at the very moment when all seemed hopeless and lost, was attributed to the intercession of Mary.

3. **Victory of Vienna,** 1683. John Sobieski (i.e. John III, King of Poland), hearing that Vienna was besieged by the Turks, hurried to its rescue with 18,000 Poles, and was joined on the way by many German troops. He succeeded in raising the siege, defeating an army of 100,000 Turks, 25,000 of whom were slain. The heroic commander, immediately after the victory, prostrated himself before our Lady's altar, attributing the success to her and her

Divine Son's protection. He joined in the Te Deum that was sung, with eyes fixed on the ground, and with the most lively expressions of humility, gratitude and devotion. See A. Butler, *Lives of Saints*, September 8, note.

He had previously inflicted great defeats on the Turks at Bucracz in Galicia, in 1669, and at Choczin in 1673, capturing the green standard of Hussein Pasha, the Turkish commander, and slaying more than 20,000 of his soldiers. The standard was sent to the Pope, and is still to be seen in the Lateran Basilica.

4. **Other Victories.** Segneri (*Devout Client*, 124) speaks of several signal victories obtained through the manifest protection of the Blessed Virgin, v.g. by Heraclius over the Persians, by Narses over the Goths, by Zemisces over the Bulgarians, and others.

The battle-cry of **Blessed Joan of Arc** was " Jesus, Maria ! " these sacred names being woven on her white banner. *Pelayo*, with a handful of brave men, found the strength that was to deliver Spain in the grotto of Covadonga, which had been consecrated to the Mother of God. *Roland* tempered his sword by a vow to Our Lady of Rocamadour, and uttered his war-cry in the valley of Roncesvalles. *Paris* being besieged by the Normans, the people carried processionally the image of the Blessed Virgin, which gave them victory. Those fierce Normans became the liege-men of the great Queen. *Rollo*, their chief, after his baptism in our Lady's church at Rouen, rebuilt this magnificent edifice, richly endowed that of our Lady at Evreux, and was always faithful to our Lady St. Mary. His adventurous successors founded sanctuaries to the Blessed Virgin in many lands. From distant Apulia, where 500,000 Saracens had retreated before a small body of Normans, *Tancred* and *Robert Guiscard* sent to the Bishop of Coutances treasures for that beautiful cathedral of St. Mary, which drew from Vauban the cry of admiration : " How sublime must be the faith, which could raise this marvel of architecture

in the air!" The promoters of the Crusade, Urban II and Peter the Hermit, used a white cross, the sign of the Son and the colour of the Mother, and instituted certain devotions in honour of Mary, among others the recital of the *Angelus* by the armies at mid-day; and history attests that, while the Crusaders were faithful to these practices, victory was not wanting to their arms. Petitalot, 407. At the battle of Agincourt (1415), the English colours are said to have borne the image of Mary, and the battle-cry was "Our Lady and St. George!"

SECTION LVI

Mary honoured by Warriors and Soldiers

MARSHAL FOCH (Ferdinand), the greatest military commander of his day, to whom is due the defeat of the Germans in the awful European War of 1914 to 1918, is a model Catholic and a devout client of Mary. The struggle against the enemy seemed hopeless till he took supreme command, when at once the whole aspect of the war changed, and the Germans were driven out of France and Belgium, utterly routed and defeated. This gigantic task proved the Marshal to be a leader of consumate ability. He attributed his success mainly to prayer. Thousands of English children had offered Holy Communions for him, and dense crowds of his own countrymen had flocked to Our Lady of Victories in Paris praying for his success.[1]

The late Major William Redmond (killed in action, June, 1917), in his work *Trench Pictures from France*, p. 106 seq., speaks as follows of the devotion of the Catholic

[1] It is remarkable that the Catholic officers, Marshals Foch, Petain, Generals Castlenau, Gouraud and others, who before the war had been put aside with no prospect of promotion by the irreligious French Government, proved themselves to be the greatest of France's military commanders.

soldiers: "At a certain point at the front there is a village where the troops come from time to time to rest, and the church there is crowded each evening with soldiers. . . . It is a strange sight in this church at night. Entering it, all is dark save for the few flickering candles on the altar of Our Lady of Dolours before which the priest kneels to say the Rosary. It is only when the men join in, that one becomes aware that the church is really full; and it is solemn and appealing—beyond words to describe—when up from the darkness rises the great chorus of hundreds of voices in prayer. The darkness seems to add impressiveness to the prayers, whilst from the outside are heard the rumble and roar of the guns which, not so very far away, are dealing out death and agony to the comrades of the men who are praying. . . .

p. 109: "The day and night before a battalion goes to the trenches, the army chaplains are busy in the churches, for the men throng to confession; and it is a wonderful and most faith-inspiring sight to see them in hundreds approaching the altar before marching off to danger, and in many cases to death itself.

"When the turn in the trenches is over, and the men resume their Rosary in the darkened church in the evenings, there are always some absent ones who were there the week before. For this very reason perhaps—because of the comrades who will never kneel by their side again, the men pray all the more fervently, and with ever increasing earnestness say, 'May the souls of the Faithful departed through the mercy of God rest in peace!' . . .

p. 112: "The writer has seen men who were killed in the line. Their little personal belongings are carefully collected by comrades and safely kept to be sent home; but the **Rosary**, when found in the pocket, is often, usually indeed, reverently placed round the dead man's neck before he is wrapped in his blanket for burial. 'I put his beads about his neck, sir,' is the report often given by the stretcher-bearer to the chaplain or other officer,

as a man is given to the grave. How many Catholic soldiers lie in their lonely graves to-day in the war-zone with their beads about their necks! How very, very many! And so, indeed, one feels sure, would they wish to be buried."

The *Tablet* of November 23, 1918, p. 574, quotes from an American paper the following interesting "War Item": —"**Rosaries carried to Battle.** The men (American soldiers) of Comp. II were good Catholics, most of them. No one knows where they got the idea, or who first suggested it, but had you been watching at dawn on the morning of October 28 you would have found that, when they went over the top, each one of them wore something that was no part of issue regulations looped around the left shoulder strap of his blouse. It was a **Rosary.**"

The brave **Vendeans**, led by Charette and others (1790), fighting in defence of their homes and country, marched to battle each soldier having a badge of the Sacred Heart on his breast and the beads round his neck.

Andrew Hofer (d. 1810), the Tyrolese patriot, recited the Rosary with his brave followers as they marched through the mountain passes and over the hills of their native land.

Marshal Bugeaud, Duke of Isly (d. 1850), after his conversion was an exemplary Catholic, and openly recited his Rosary in sight of the troops in Algeria, as they were resting round the bivouac fires.

Simon de Montfort (d. 1218), leader of the crusade against the Albigensian heretics, having learnt from St. Dominic the devotion of the Rosary, found in it a more powerful weapon than the sword against the enemy.

Anne de Montmorency (d. 1567), Marshal and Constable of France, is said to have recited the Rosary while marching against the Calvinists. Coubé, 25.

General Lamoricière (d. 1865), leader of the Pontifical troops against the Piedmontese, who were invading and sacrilegiously usurping the Patrimony of St. Peter,

was a fervent Catholic and known to be devout to our Lady.

SECTION LVII

Mary honoured by Discoverers

ON August 3, 1492, **Columbus** set sail on his perilous voyage on board a vessel, which he had had consecrated a few days previously to our Lady, changing its name from "La Gallega" to "Santa Maria." He had need of our Lady's help, for trouble followed upon trouble, still the vessel held on its course. When, however, it became known that the compass proved to be no longer true to its star, that the constellations had changed, and that a meteor had been seen in the heavens, the men's hearts sank within them, and they clamoured to return. But Columbus was unbending and undaunted: the constellations might change, his trust was not in them. He confided in Mary, Star of the Sea, whose loving guidance and protection never change. From the beginning of the voyage he had ordered that the "Ave Maris Stella" should be sung daily to seek our Lady's protection. One of his biographers says: "Every evening the 'Ave Maris Stella' sanctified those watery solitudes, where never from creation's dawn the voice of man had sounded until then." The Star of the Sea heard their prayers, and on October 12 land was sighted. In gratitude to Mary, Columbus named the archipelago east of Cuba "Our Lady's Sea," and called the largest island "Holy Mary of the Immaculate Conception." *Saturdays with Mary*, 24.

Samuel de Champlain, founder of Quebec, governor of Canada, and father of New France (d. 1635), was a most fervent Catholic and devoted client of Mary, whose name he gave to many of the places he discovered. (See § 38.)

Father James Marquette, S.J. (d. 1675), the discoverer

of the sources of the Missouri, gave to the river the name of "Immaculate." His monument has been placed in the Capitol, Washington. (See § 37.)

SECTION LVIII

Mary honoured by Trade and other Guilds

ON May 1, 1449, the goldsmiths of Paris began to make an annual present to the cathedral of Notre Dame. In England Trade Guilds and other Guilds in great number were established in pre-Reformation days, no fewer than 155 being dedicated to our Lady. Their object was two-fold, Piety and Charity.

The modern **Livery Companies** of London (Drapers, Leather-sellers, Skinners, and others) were founded from religious motives, and dedicated to the Blessed Virgin. One of the many works of charity which sprang from these institutions was *Bedlam*, or Bethlehem Hospital, established by the Drapers' Company in the reign of Edward III, and dedicated to "the honour of our Lord Jesus Christ, and His sweet Mother, Saint Mary, Our Lady of Bethlehem."

Waterton (p. 97) says "that 909 Guilds existed in Norfolk (i.e. Norfolkshire) alone, and of these 177 were Guilds of our Lady." (*a*) Some Guilds were founded solely for religious purposes, such as the *Salve Guild* in the church of St. Magnus, near London Bridge, the members of which assembled together every evening to sing the "Salve Regina." Stow particularly mentions that most of the churches had their **Salve Guilds,** and legacies of candles were often left to burn before the image of Mary whilst the "Salve" was being sung. A very noted chapel dedicated to St. Thomas of Canterbury stood on old London Bridge, and attached to this chapel was one of the most famous of the *Salve Guilds*. From the Tower Records

we learn that certain pious members of this Guild, together with "others of the better (class) of the parish of St. Magnus near London Bridge (out) of their great devotion, and to the honour of God and His glorious Mother, our Lady Mary the Virgin, began and caused to be made a chantry, (there) to sing an anthem of our Lady called *Salve Regina* every evening. And thereupon (they) ordained five burning wax lights at the time of the said anthem, in honour of the five principal joys of our Lady aforesaid, and for exciting the people to devotion at such an hour, the more to merit to their souls." Nesbitt, *Our Lady in the Church*, 14. Wax candles were then very costly. (See p. 200, note.)

(*b*) The Guild called the "Little Fraternity of our Lady" in St. Stephen's church, Coleman Street, had for object to provide candles to burn before our Lady's image. (*c*) At Bodmin there was a Guild of Our Lady of Walsingham. (*d*) At Carbrooke Magna the Guild of our Lady had its chapel and maintained a priest to serve it. (*e*) At Caston the Guild of our Lady kept a light constantly burning before her image. (*f*) In St. Paul's, London, the Guild of the Annunciation had its special altar. (*g*) The Drapers' Company maintained its Lady-light in St. Mary Woolchurch. (*h*) Sir Simon Eyre, a famous merchant, and Mayor of London in 1445, made a rich endowment to our Lady's Guild in the church of St. Mary, Woolnoth. (*i*) The Guild of Our Lady of Lynn was founded in 1329. (*j*) In the church of St. Andrew, Norwich, there was a Guild of Our Lady of Grace. (*k*) At Oxford the Guild of the Cordwainers built a Lady Chapel in All Hallows Church. For others, see Waterton, Ibid.

Sir Richard Whittington and the Mercers' Company. Sir Richard, known to us in our boyhood days as the poor lad, who leaving London penniless, "turned again," and by a stroke of luck amassed a great fortune, was thrice Lord Mayor of London, and, moreover, a devout Catholic and fervent client of the Blessed Virgin. In

the year 1419 he founded a Home (then called a "God's House") for thirteen poor men, one of whom was to be the tutor or head. In the MS. Constitutions, which are in the archives of the Mercers' Company, it is laid down that "every tutor and poor folk, every day when first they rise from their beds, kneeling shall say a 'Pater Noster' and an 'Ave Maria,' with special and hearty recommendation—making mention of the aforesaid Richard Whittington, and Alice (his wife), to God and our blessed Lady, Maiden Mary." They were also to say the Rosary for the same, and in the evening the "De Profundis" with other prayers.

SECTION LIX

Mary honoured by Non-Catholic Writers

I. **Prose Writers.**

Lecky (*Rationalism in Europe*, c. iii. 234): "The world is governed by ideals, and seldom or never has there been one which has exercised a more salutary influence than the mediaeval conception of the Virgin." Again (in *History of European Morals*, vol. ii. 389): "There is, I think, little doubt that the Catholic reverence for the Virgin has done much to elevate and purify the ideal woman, and to soften the manners of men."

Ruskin (*Fors Clavigera*, letter 41) pays the following tribute to the influence of the devotion to the Mother of God: "Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which, even through all the cruelties of the Middle Ages, developed itself with increasing power until the thirteenth century, and became consummated in the imagination of the Madonna, which reigned over all the highest arts and purest thoughts of that age. I am persuaded that the worship [1] of the

[1] Inferior worship.

Madonna has been one of the noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity, in which the imagined presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfilment of the prophecy of the Israelite maiden, 'He that is mighty hath magnified me and holy is His Name.'"

Nathaniel Hawthorne (*The Blithedale Romance*) says: "I have always envied the Catholics in that sweet, sacred Virgin Mother who stands between them and the Deity; intercepting somewhat of His awful splendour, but permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of a woman's tenderness."

Charles Kingsley. "Our hearts and reasons tell us, and have told all Christians in all ages, that the Blessed Virgin must have been holier, nobler, fairer in body and soul than all women upon earth."

Robert Buchanan. "The worship of the Virgin is to my mind—the mind of an unbeliever—full of holiness and beauty. We owe to it a great deal that is ennobling in life, in art, in literature. I myself see in the Virgin the exquisite incarnation of Divine Motherhood, well worthy of the reverence of any man, whatever his theological belief may be."

II. **Non-Catholic Poets.**

Wordsworth has the following lines on Mary's sinlessness:

> "Mother! whose virgin bosom was uncrossed
> With the least shade of thought to sin allied;
> Woman! above all women glorified—
> Our tainted nature's solitary boast.

Purer than foam on central ocean tossed,
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heaven's blue coast,
Thy image falls to earth. Yet some, I ween,
Not unforgiven, the suppliant knee might bend
As to a visible power, in which did blend
All that was wise and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene."

—*Eccles. Sonnets.*

Lord Byron—the poet of tumultuous passions—wrote of our Lady these touching lines in 1820 :

" Ave Maria ! 'tis the hour of prayer :
Ave Maria ! 'tis the hour of love :
Ave Maria ! may my spirit dare
Look up to thine and to thy Son's above ?
Ave Maria ! oh, that face so fair,
Those downcast eyes beneath the Almighty Dove."

Longfellow speaks of the Virgin Mother as captivating the hearts of all sorts and conditions of men :

" Virgin and Mother of our dear Redeemer !
All hearts are touched and softened at her name ;
Alike the bandit with the bloody hand,
The priest, the prince, the scholar and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present !

. . . . .

' And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure—
This were enough to prove it higher and truer
Than all the creeds the world has known before."

—*The Golden Legend.*

Edgar Allan Poe in the following lines speaks to our Lady with all the charm and simplicity of a child at prayer :

" At morn, at noon, at twilight dim,
Maria, thou hast heard my hymn :
In joy and woe, in good and ill,
Mother of God, be with me still.
When the hours flew brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be,
Thy grace did guide to thine and thee—
Now when the storm of fate o'ercast
Darkly my present and my past,
Let my future radiant shine
With sweet hopes of thee and thine."

Shelley. We may apply the following passage to the Mother of the Redeemer :

' Seraph of Heaven ! too gentle to be human,
Veiling beneath that radiant form of Woman
All that is insupportable in thee
Of light, and love, and immortality !
Sweet Benediction in the eternal Curse !
Veiled Glory of this lampless Universe !
Thou Moon beyond the clouds ! Thou living Form
Among the Dead ! Thou Star above the Storm !
Thou Wonder, and thou Beauty, and thou Terror !
Thou Harmony of Nature's art ! Thou Mirror
In whom, as in the splendour of the Sun,
All shapes look glorious which thou gazest on ! "
—*Epipsychidion.*

SECTION LX

MARY HONOURED BY NON-CATHOLICS (*cont.*)

SIR WALTER SCOTT, who had not a few anti-Catholic prejudices, often introduced our Lady's name in his poems.[1]

[1] Lockhart (*Life of Sir W. Scott*, 33) quotes the following words of Sir Walter: "I would, if called upon, die a martyr for the Christian religion, so completely is (in my poor opinion) its divine origin proved by its beneficial effect on the state of Society. Were we but to name the abolition of slavery and polygamy, how much

" Ave Maria ! Maiden mild—
Listen to a maiden's prayer ;
Thou canst hear though from the wild,
Thou canst save amid despair.
Safe may we sleep beneath thy care,
Though banished, outcast, and reviled—
. . . . .
Ave Maria ! stainless styled—
Foul demons of the earth and air,
From this their wonted haunt exiled,
Shall flee before thy presence fair.
We bow us to our lot of care,
Beneath thy guidance reconciled—
Hear for a maid a maiden's prayer :
And for a father hear a child."

—*Lady of the Lake*, Canto III.

Robert Southey, in his beautiful *Tale of Paraguay,* has the following lines :

" They served a Maid more beautiful than tongue
Could tell or heart conceive. Of human race,
All heavenly as that Virgin was, she sprung ;
But, for her beauty and celestial grace,
Being one in whose pure elements no trace
Had e'er inhered of sin, or mortal stain,
The highest heaven was now her dwelling-place ;
There as a Queen divine she held her reign,
And there in endless joy for ever would remain.
Her feet upon the crescent moon were set ;
And moving in their order round her head,
The stars compose her sparkling coronet.
There at her breast the Virgin Mother fed
A Babe Divine, who was to judge the dead—
Such power the Spirit gave this awful child.
Severe he was, and in his anger dread ;
Yet always at his Mother's will grew mild,
So well did he obey that Maiden undefiled."

Keble in *The Christian Year* thus addresses our Lady :

has in those two words been granted to mankind in the lessons of Our Saviour." Jan. 10, 1828.

He was fond of reading and reciting the hymns of the Roman Liturgy, and his last prayer was his favourite hymn, *Stabat Mater dolorosa.*

" Ave Maria ! blessed Maid !
Lily of Eden's fragrant shade,
Who can express the love
That nurtur'd thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove ?

Ave Maria ! Mother blest,
To whom caressing and caress'd,
Clings the Eternal Child :
Favour'd beyond Archangels' dream,
When first on thee with tenderest gleam
Thy new-born Saviour smil'd.

" Ave Maria ! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine ;
For He, thy Son and Saviour, vows
To crown all lowly lofty brows
With love and joy like thine."

—*The Annuntiation.*

Thomas Osborne Davis, the Irish Patriot, a Protestant, is the author of this pilgrim hymn :

" Fading, still fading, the last beam is shining ;
Ave Maria, day is declining ;
Safety and innocence fly with the light,
Temptation and danger walk forth with the night ;
From the fall of the shade till the matin shall chime,
Shield us from danger and save us from crime :
Ave, Maria ; audi nos.

" Ave, Maria, oh, hear when we call,
Mother of Him who is Saviour to all ;
Feeble and failing, we trust in thy might,
In doubting and darkness thy love be our light ;
Let us sleep on thy breast, while the night-taper burns ;
And wake in thine arms, when morning returns :
Ave, Maria ; audi nos."

(*Written about* 1843.)

Kipling in his " Hymn before Action," writes the following touching words :

" Oh, Mary, pierced with sorrow,
Remember, reach and save

The soul that goes to-morrow
Before the God that gave!
As each was born of woman,
For each in utter need,
True comrade and brave foeman,
Madonna intercede!"

The following beautiful lines are taken from Coleridge's *Sibylline Leaves*. They were copied, the poet tells us, from a print of the Virgin in a Catholic village in Germany.

The Virgin's Cradle Hymn.

Dormi, Jesu! Mater ridet
Quæ tam dulcem somnum videt
Dormi Jesu! blandule;
Si non dormis, Mater plorat,
Inter fila cantans orat,
Blande, veni, somnule.

Sleep, sweet Babe! my cares beguiling;
Mother sits beside Thee smiling;
Sleep, my darling, tenderly!
If Thou sleep not Mother mourneth,
Singing as Her wheel she turneth;
Come, soft slumbers, balmily.

A Protestant Tribute to Mary.

At a celebration of "Mother's Day," Sunday, May 9, 1915, Rev. W. H. Clagett, a Protestant minister of St. Louis and former President of the University of Texas, paid a beautiful tribute to the Blessed Virgin Mary, Mother of God.

"Mother, for whom words never have been, never can be coined, with which to weave the wreath of glory that we would place upon thy brow—mother, by whom God became man, by whom the human race has thus been linked for ever to the throne of God—mother, the light of whose eyes was the first light that shone upon the Babe of Bethlehem—mother, whose face was the first face into which the Infant Jesus ever looked—mother, who, alone of all God's servants, angels, archangels, seraphim and cherubim, cradled Deity in thine arms and laid Him on thy bosom and held Him to thy breast—mother, who taught the feet of the Infant Son of God to walk—mother, the first word that the lips of the Babe, that was God and Man, learned to lisp—mother, who guided the footsteps of the Son of God and the Son of man through a

spotless youth to a spotless manhood—mother, who followed the Son of God, thy Son, bone of thy bone and flesh of thy flesh, to the cross to ignominious death—mother, the first of all the earth to give to the Saviour Jesus loving ministry as He nestled on thy bosom—mother, the last of all the earth in the thought of the Saviour, Son of God and Son of Mary, as He hung upon the cross and died—mother, through whom heaven itself was for ever changed, when the Son of Mary and Son of God ascended from the cross and took His seat for ever upon the throne of God—mother, who to this sin-darkened world gave the Infant Jesus, God and Man, who to heaven gave the Lamb of God, Man and God, who is the light of heaven—mother, standing not beneath the shadow of the cross, but beneath the glory of the throne of God and of the Lamb, that throne now resplendent with the glory with which thy Son has enshrouded it, one and all we rise up and call thee blessed and place upon thy brow our richest diadem. We crown thee queen of our hearts—we give thee the first place in all of God's creation."

Homage more beautiful could not come from the lips of a devout Catholic. It furnishes another proof of the universal appeal made by the purity and sanctity of Mary and by the sacredness of her divine maternity to the upright and the clean of heart.

SECTION LXI

Mary honoured by Builders of Churches

FOR a list of the more important churches dedicated to our Lady's honour in every land, see Father Guppenberg's *Atlas Marianus*. A few only are mentioned here.

1. **In Palestine and Eastern Europe. St. Helena,** mother of Constantine, a saint whose praises have been proclaimed by St. Ambrose, Eusebius, Theodoret, Nicephorus, and others, built three churches dedicated to our Lady in Palestine—one at Bethlehem, a second in the valley of Jehosaphat over her tomb, and a third where the Angel is said to have appeared to the Shepherds. Crasset, 204.

The Emperor **Justinian** (d. 565) built a splendid church

to the Virgin Mother in Jerusalem, besides others elsewhere.

St. Pulcheria, sister of the Emperor Theodosius the younger (d. 453), illustrious for her sanctity and her protection of the Fathers assembled in the Councils of Ephesus and Chalcedon, raised three noble sanctuaries to Mary. Rom. Brev. Supplem., July 7. Her panegyric by St. Cyril of Alexandria, Ibid., lessons 7, 8, 9.

Richness of these early churches. Theodoret, Bishop of Cyprus, who wrote in the V Cent. and took part in the Council of Ephesus (431), which was held in a large and magnificent church of our Lady, speaks of the churches of his day as dazzling the eyes by their richness and splendour. Suidas (X Cent.) says that in Constantinople there were many altars of pure gold adorned with precious stones. St. Pulcheria gave an altar of gold to a church in Constantinople, which Sozomenus (l. 9, c. 1) says was a thing of surpassing beauty.

2. In **Rome.** St. Mary in Trastevere, the most ancient church of our Lady in the Eternal City, was built by Pope St. Callixtus I about A.D. 223. (See § 8.)

St. Mary Major, erected by the Patrician John under Pope St. Liberius, was rebuilt on a much larger plan by Pope Sixtus III in 432 to 440, soon after the Council of Ephesus. *Pilgrim Walks in Rome,* 108.

St. Mary of the Angels was adapted by Michelangelo from the baths of Diocletian. Ibid. 126.

St. Mary on the Capitol ("Ara Coeli") was consecrated by Pope St. Gregory the Great in 591. Ibid. 175.

St. Mary of the Rotunda (Sæ Mariae ad Martyres)—the ancient Pantheon—was opened as a church of our Lady by Pope St. Boniface IV in 610. Ibid. 342.

St. Mary of the People (del Popolo) was erected by Poep Paschal II in 1099. Ibid. 393.

St. Mary in Cosmedin was built in the VI Cent. Ibid. 132.

St. Mary of Peace (della Pace) has Sixtus IV for its founder (1471–84). Ibid. 359.

Old St. Mary's (Sa. Maria Antiqua) in the Forum, below the Palatine, dates from the VI Cent. Ibid. 186.

3. **France** has its splendid cathedrals (veritable " poems in stone ") of Paris, Amiens, Chartres, Rheims (the latter destroyed in the war of 1914–18), Rouen, Bayonne, Avignon, Grenoble, Bayeux, Strasburg, all dedicated to our Lady.

4. **England** has the glorious cathedrals of Salisbury and Lincoln, similarly dedicated, and rivalling the best Gothic churches on the Continent.

5. **Belgium** possesses the Cathedral of Our Lady of Antwerp, with its wonderful spire : also many other rich sanctuaries raised in her honour.

6. In **Spain** the Cathedrals of Seville and Burgos ; in **Italy** those of Siena, Venice, Florence, Pisa, Naples ; in **Germany** those of Spires and Friburg in Brisgau, are all placed under Mary's patronage.

These architectural monuments are in many cases crowded with works of art, paintings, sculptures, bronzes, rich shrines and reliquaries, executed by great masters in the respective arts.

From the XIII Cent. onward the Religious Orders vied with one another in multiplying churches, chapels, shrines, etc., in our Lady's honour, and scarce a province or noted town lacked a sanctuary to the Madonna, linking to that sanctuary some legend, which marked the spot as one chosen by Mary for the bestowal of her special favours.

In the life of **St. Hugh of Lincoln** the work of cathedral-building is thus described : " To undertake and carry on the construction of these cathedrals, it was needful to combine the efforts of every kind of talent and resource. Every one who could help had to be pressed into service. Rich and poor, priests and monks, workmen and artists, confraternities and other associations, united their forces. The building of a great church called out an army who marched to their work as the Crusaders marched to battle.

In the middle of the XII Cent., for instance, the spectacle might be seen of whole bands of voluntary workers harnessing themselves to carts which were to draw the necessary materials for building the church of Our Lady of Chartres. This example was followed in Normandy by men of all classes of the people, as Hugh of Amiens, Archbishop of Rouen, relates in a letter dated 1145 : 'These voluntary labourers, he says, allow no one to share their toil, unless he has first confessed his sins and done penance for them, (also) unless he has renounced all animosity and desire of vengeance, and is in perfect charity with all his enemies.' "

Similarly in **England** the work was undertaken and carried out in a thoroughly religious spirit, the radiant vision of Mary smiling upon the work with the sweetest and most powerful encouragement. Under the spell of that beloved name there was no difficulty in bringing together men of good will, and making them understand that nothing could be too beautiful to give expression so the immaculate loveliness of the Mother of God, and to to honour the Infinite Beauty of God of which she is the reflection.

SECTION LXII

Mary honoured by the Erection of Lady Chapels

ENGLAND'S shrines of our Lady were renowned for their glory far beyond the seas, and the beautiful Lady Chapels in Cathedrals and parish churches, rich in architectural beauty, and often blazing with gold and colour, proclaimed that the Island of the Saints was truly devoted to the Queen of Heaven and belonged to her as her dowry.

A few of England's more famous Lady Chapels are here mentioned.

1. **Our Lady of Westminster** (now Henry VII's

Chapel). It seems certain that when Henry VII built this magnificent chapel in Westminster Abbey, he did not intend it to be called by his name. His will and intention was to erect a splendid shrine in honour of the Mother of God, replacing the early English Lady Chapel of the XIII Cent., which he pulled down. It is said of this King that " in all his necessities he made our Lady his continual refuge." No wonder then that he should desire to build in her honour one of the grandest Lady Chapels in the world. It was also his wish to bury there the remains of his uncle Henry VI (d. 1461), venerated by the people as a saint : but it is doubtful if the translation ever took place. More probably the body remained in the south aisle of St. George's, Windsor.

It would be hard to conceive a more lovely structure, a richer shrine than this. Scarcely any portion of the interior lacked its delicate and elaborate carved work. Angels and Archangels, saints and martyrs, apostles and evangelists, the hierarchy of heaven and the sainted ones of earth, all had places on these walls. High above, the fan tracery of the stone roof seems literally to hang from the sky, so delicate and light is the workmanship. The original architect, Sir Reginald Bray, died soon after the laying of the foundation stone, and the work seems to have been continued, and certainly supervised by Abbot Islip. It is regrettable that it has long since lost its character as a Lady Chapel, and is now only a mausoleum.

2. **Lady Chapel, St. Alban's.** It dates from the latter part of the XIII Cent. and the beginning of the XIV, Abbot Norton being probably its founder. In some respects it surpasses in elegance Henry VII's chapel at Westminster. The Decorated style had then reached its full development. One gazes in wonder at the lovely statuettes in the jambs and mullions of the windows, each with its delicately carved niche ; at the ornamental detail of the large windows ; at the richly traceried arch ; at the splendid range of niches, and beneath them a gorgeous

range of sedilia. It will hardly be believed that this architectural gem was used as a Grammar School from the time of Edward VI until 1870.

3. **Winchester Lady Chapel** was begun by Bishop de Lucy in 1204. The east wall with its fine Perpendicular window was erected by Prior Hunton; but the north and south walls show the beautiful work of de Lucy, his early English arcades and lancet windows. Much of the wall-space is now concealed by some richly carved wood panelling added by Bishop Fox (1500–1528), the friend and confidant of Henry VII.

Under the direction of Prior Silkstede in 1489 some remarkable frescoes, archaic in character, but extremely interesting and illustrating miracles of our Lady, were executed on the walls. They represent:

(*a*) the miracle of an image of the Blessed Virgin:

(*b*) protection and honour conferred by our Lady on an ignorant priest, who knew and could sing only one Mass, which was in her honour:

(*c*) Prior Silkstede kneeling before the Mother of God saying "Benedicta tu in mulieribus":

(*d*) a Jewish boy, after receiving the Holy Eucharist, thrown into a furnace by his father, but delivered from the flames by the Blessed Virgin:

(*e*) the Picture of St. Mary Major (Rome) carried in procession by Pope St. Gregory the Great to allay a fearful pestilence. During the procession the destroying angel is seen sheathing his sword:

and so on. See *Stella Maris*, 1911, pp. 117, 118.

4. **Gloucester Lady Chapel** was begun in the middle of the XV Cent. by Abbot Hanley. The architect was a monk of Gloucester, Elias the Sacrist. The Perpendicular style roof is said to be one of the grandest ever erected, each boss being a separate work of art. Nearly all of them are carved to represent foliage, and are as clear and distinct in design as they were in the XV Cent. It was one of the largest Lady Chapels ever built in England, and one

of the richest in decorative detail. It shone with gold and blue and vermilion. The reredos must have been a gorgeous sight, and literally a blaze of colour, judging by the traces of it which still remain. Ibid. 187.

5. **Lady Chapels of York, Durham, Salisbury, Hereford, Worcester.** See Ibid., 1911.

6. **Our Lady of Pew, Westminster.** This was an image of Our Lady of Pity (Pietà) represented seated, bearing the dead body of her Son on her knees; it was a great object of devotion and attracted numerous pilgrims. It stood in the **old Lady Chapel of Westminster,** the one destroyed by Henry VII, to be replaced by the present edifice that bears his name. The old chapel had the indulgence of the *Scala Sancta,* granted by Pope Alexander VI in 1490. Henry III having pulled down the (Westminster) Abbey Church built by St. Edward the Confessor, laid the first stone of the new one in the fifth year of his reign, 1220. The erection occupied fifty years. The Queen set up the celebrated silver image of the Blessed Virgin in the feretory of St. Edward; and in the twenty-eighth year of his reign, Henry III caused Edward FitzOdo, keeper of his works at Westminster, to place upon the forehead of that image an emerald and a ruby taken out of two rings which the Bishop of Chichester had left to the King as a legacy. Waterton, 222, 227.

SECTION LXIII

MARY HONOURED BY PILGRIMAGES TO HER SHRINES

1. *In Italy*

1. **THE Holy House of Loreto.**[1] Father W. Guppenberg, S.J. (*Atlas Marianus*) and Father Petitalot, S.J. (*The Virgin Mother,* 431), give the story of the Holy

[1] The question of the authenticity of the Holy House raised within recent years remains unsolved.

House as follows: For many centuries it was venerated at Nazareth, but soon after the Mahomedans had become masters of Judea in 1291, it was translated to Dalmatia. It was still at Nazareth in St. Louis' time, for he is said to have visited it there in 1252. Some woodmen first discovered the little building, of unknown origin, on the coast of Dalmatia in 1291. It stood in a spot where previously there had been neither house nor materials to build one. On approaching it, they found it to be 30 feet long by 13 broad, and constructed of square red stones totally unlike those used in that country. The building stood without foundations of any kind, and upon unlevel ground. The only room was rectangular with a door on one side (the front side): on the right of the door was a narrow window, and facing it (at the other end of the room) a stone altar, surmounted by a cross to which was attached a figure of our Saviour crucified painted on linen. Near the door was a small cupboard in the wall, containing some vessels (two cups). Above the altar was a niche containing a statue of the Blessed Virgin and Child, carved of cedar wood, and apparently very ancient.

The Bishop and Governor of Dalmatia inquired closely into the matter. Four men were sent to Palestine, who found that the House of the Blessed Virgin had disappeared from Nazareth, and that the foundations were still there, the measurements corresponding exactly with those of the walls of the house in Dalmatia, and that the stones were of the same kind.

Dalmatia, however, was not to be its final resting-place. After a stay of three and a half years it disappeared, being translated across the Adriatic to a laurel plantation (*Lauretum*, whence the name Loreto) in the States of the Church. This occurred on December 10, 1294. Eight months later, the plantation being infested by robbers who came to plunder the pilgrims, the Holy House was again translated a little further to a small hill belonging to two brothers, most unworthy to have such a treasure

on their property, for they quarrelled over the offerings of the pilgrims. So, after four months' stay, the fourth and last translation took place: this time it alighted in a public road, on the spot near the Adriatic, where it has remained for over six centuries.

The **Santa Casa** is enclosed in a large and beautiful church: its walls are preserved exteriorly by a casing of marble exquisitely carved, which covers but does not touch the walls. For the convenience of the numerous pilgrims, Pope Clement VII (d. 1534) caused two doors to be opened, one on each side of the building, and the original door in front to be walled up. The walls are 14 inches thick, constructed of plain red stones, cut square like bricks: no foundations sustain the building. The furniture consists of a wooden altar on which St. Peter is believed to have said Mass: a cupboard protected by a wooden framework and containing two cups or vessels, thought to have belonged to the Holy Family. Behind the altar a door leads to an inner apartment with a chimney, and near the chimney a small recess in the wall contains a third cup of terra cotta, with some traces of gilding on the outside. Pilgrims are allowed to kiss this and place in it objects they wish to have blessed. Above the fireplace is a niche with the ancient statue of our Lady and Child.

In the list of illustrious pilgrims to this sanctuary we have the names of Popes, Kings, Emperors and Saints, among the latter being SS. Ignatius of Loyola, Francis Xavier, Francis Borgia, Aloysius, Stanislaus, John Berchmans, Francis de Sales, Philip Neri, and many others. Forty-six Popes from St. Celestine V (1294), in whose reign the prodigy of the translation is said to have taken place, to Pius IX, have honoured the sanctuary of Loreto either by their visits, or by magnificent gifts and spiritual favours (indulgences, etc.).

2. **St. Mary Major, Rome.** Multitudes of English pilgrims, both in Saxon and Norman times, have come

to kneel before this greatly venerated picture, which an ancient tradition attributes to St. Luke.[1] After a visit made to St. Peter's, their thoughts at once turned to Mary's glorious basilica, and thither they hastened kindled with enthusiasm to lay their homage at Mary's feet. St. Gregory the Great, St. Francis Borgia, St. Philip Neri, St. Charles Borromeo, and many others had a great affection for this picture. A Welsh pilgrim's reference to it in the XIV Cent. (See above, § 36.) In 590, when a terrible plague was devastating Rome, this venerable portrait of Mary was carried in procession through the streets by St. Gregory the Great; and tradition avers that, as the procession drew near the Vatican, an angel was seen on the summit of Hadrian's mole (Castel S. Angelo) sheathing his sword. See *Pilgrim Walks in Rome*, 52.

3. **Our Lady of Genezzano.** "Mother of Good Counsel." Genezzano is a little town of 3,000 inhabitants about five miles from Palestrina. Here is reverently preserved a celebrated picture of our Lady and Child, said to have been brought by Angels from Scutari on St. Mark's day, 1467. The story is as follows. In the middle of the XV Cent. a pious widow, named Petruccia di Jeneo, had undertaken to restore a ruined church of Our Lady of Good Counsel, but on a grander scale than her means would allow. When the walls had risen but a few feet, she was compelled to dismiss the workmen, and gaze sadly on a monument hopefully begun, but apparently destined never to be completed. About this time the inhabitants of *Scutari*, a small town in Albania, embraced the Eastern schism and suffered a rapid decline in morals. This was followed by an invasion of the Turks, who took Scutari and began a general massacre. During the subsequent flight, two of the fugitives, one a shepherd, the other a slave, conceived the idea of turning for a moment to a shrine of our Lady, once reverenced by the

[1] It is thought to be a V Cent. copy of a painting by St. Luke.

people, but long since neglected, there to ask for help, and to look for the last time at the holy picture. As they gazed, the picture (a fresco) detached itself from the wall, passed out of the church and was carried by invisible hands towards the west. They followed it over hill and valley and plain, till it vanished from their sight.

Meanwhile the inhabitants of Genezzano were celebrating with unusual solemnity the feast of St. Mark in the piazza near the unfinished church, when they were astounded by the sudden appearance in the sky of a picture of the Madonna. It descended, moved into the church enclosure and alighted on the unfinished wall. The news of the miraculous advent of the picture soon spread through the country, and reached the ears of the two fugitives who had crossed the Adriatic and travelled as far as Rome. They hastened to Genezzano. One glance was enough; their beloved Madonna had fled from schism and sin to a land of faith and love. Pilgrims flocked to the town and brought with them abundant alms, so that in a short time Petruccia saw her church to our Lady completed. Many miraculous cures were wrought, and devotion spread far and wide.

Pope Leo XIII had a special devotion to this shrine of our Lady. In 1884 he approved of a special Mass and Office for the Feast of Our Lady of Good Counsel, which is kept on the 26th April, as the day of the apparition is impeded by the Feast of St. Mark. In 1893 he approved of a special scapular of Our Lady of Good Counsel, with Indulgences. On April 22, 1903, he issued a decree commanding the title " Mother of Good Counsel " to be added to the other titles of our Lady in her Litany.

4. **Our Lady of Campocavallo,** in a town near the Adriatic, not far from Loretto. An oleograph of Our Lady of Dolours, hanging in a poor barn-like church, was observed in 1892 to shed tears : the eyes too were seen to be sometimes raised heavenward, sometimes lowered. The prodigy was constantly repeated and numerous miraculous cures

were recorded. Campocavallo has now become a great place of pilgrimage, and the holy picture now reposes within a magnificent basilica erected by the bounty of the faithful.

5. **Our Lady of Pompei,** near Naples. Signor Bartolo Longo purchased in 1877 a very simple painting of Our Lady of the Rosary for a charitable institution he had established. Almost at once miraculous cures were obtained and have continued ever since, few shrines of our Lady in Italy attracting more pilgrims than this. A stately church has been built, and extraordinary manifestations of faith occur.

SECTION LXIV

Mary honoured by Pilgrimages in France

1. **LOURDES.** Four years after the proclamation of the dogma of the Immaculate Conception, our Lady appeared on February 11, 1858, to a little girl of poor parents, named Bernadette Soubirous. It was at the Grotto of Massabielle, near the little town of Lourdes, at the foot of the Pyrenees, a town quite unknown at the time, but now of world-wide fame. The Queen of Heaven committed to that little girl in a subsequent apparition of February 23 the duty of announcing to the Clergy that a church should be built on that spot, and that people should go thither in procession. On February 25 Bernadette was told to go and drink *at the fountain*, the fountain which till then did not exist, as the whole country testifies, but began to flow as the girl touched the ground, and has never ceased since. Countless pilgrims have since drunk of its waters. The whole world bears testimony to undoubted instantaneous cures, cures manifestly superhuman, cures which, according to the avowal of an infidel, are *upsetting* and can't be explained by any natural cause. These continue to the present time, not rarely or occasionally, but

continually and constantly. Finally, on March 25, 1858, the feast of the Annunciation, at the earnest request of the pious girl who asked her name, the august Mother of God, joining her hands and raising her eyes to heaven, answered: "I am the Immaculate Conception": thus speaking she disappeared. A large and beautiful church, which has cost many millions of francs, now stands above the rocks, and attracts many thousands of pilgrims every year. See Bertrin, **Lourdes**, tr. Gibbs, London, 1908: *The Month*, Oct. 1905, 359; Febr. 1907, 124.

2. **La Salette,** in Dauphiny, diocese of Grenoble. The Blessed Virgin is said to have appeared to two young shepherds, a boy named Maximin Giraud, aged eleven, and a girl, Melanie Calvat, aged fourteen, on September 19, 1846, about 3 p.m. in full sunlight. The place of the apparition was on a mountain 5,918 feet high, and about three miles distant from the church. The children were very poor, very ignorant, unacquainted with each other till that day or the day before, utterly unable of themselves to invent the story they told, and with no sign of collusion between them. To each our Lady is said to have imparted a special secret, which neither ever made known to the other. These secrets were disclosed to Pope Pius IX in 1851. Opinions differ as to the reality of the apparitions and the truth of the children's story, though the Bishop of Grenoble, after a thorough investigation, believed them both. A splendid church was built, to which countless pilgrims flock every year. See Northcote, *Sanctuaries of the Madonna.*

3. **Notre Dame des Victoires,** Paris. This sanctuary, now perhaps the most frequented church in France, dates only from the XVII Cent. Louis XIII, having taken Rochelle and put an end to the wars of religion, decided to build the church for the Augustinian Friars. Begun in 1629, it was not finished and consecrated till 1740. In 1837, Monsieur l'Abbé des Genettes here established the Archconfraternity of the Immaculate Heart of Mary for

the conversion of sinners, as a means of renewing his parish which had fallen into a sad state of ignorance and prejudice against religion. Marvellous effects followed. In 1876 the Parisian Associates numbered nearly a million. With the branch confraternities the present number of Associates throughout the world exceeds 30,000,000. Every year over 3,000,000 persons visit this sanctuary, and about 9,000 Masses are said at its altars. During the Paris Commune of 1871 this venerable sanctuary was sacrilegiously profaned. Petitalot, 438, 440.

4. **Notre Dame de Rocamadour,** in the diocese of Cahors, Province of Quercy. For long centuries this famous sanctuary has been a centre of attraction to pilgrims from nearly every country of Europe, among them being Kings, Bishops, and nobles. A curious legend connects its foundation with Zacheus of the Gospel, who is thought to have built the original oratory, subsequently added to by one Amadour. Others believe this Amadour to have been St. Amator, Bishop of Auxerre : but this is mere conjecture. The origin of the sanctuary is lost in antiquity. St. Dominic is counted among its pilgrims.

5. **Notre Dame de Chartres,** Department of Eure et Loire. This is in many respects the most wonderful sanctuary in Europe, as it boasts of an uninterrupted tradition from the time of the Druids, who dedicated there a statue *Virgini parituræ,* "To the Virgin who should bear a child." This wooden statue is said to have been in existence in 1793, but to have been destroyed during the Revolution. The present statue is a copy of the original one. Many Kings of France came here on pilgrimage, among them St. Louis, who, in order to reach the place, travelled seven leagues on foot. Charles V of France went there twice, part of the way barefoot.

6. **Notre Dame de Boulogne.** This was a favourite place of pilgrimage with our English forefathers : indeed, from the year 1212, there was a constant succession of English pilgrims to this noted sanctuary. The Earl of

Shrewsbury presented to the statue a magnificent robe of cloth of gold with his coat of arms embroidered upon it. The Earl of Warwick, when governor of Calais, gave an image of our Lady in silver gilt, " with the demon under her feet." Godfrey de Bouillon offered to Our Lady of Boulogne the crown he refused to wear as King of Jerusalem. Besides several French monarchs, Henry III of England visited this shrine in 1255, the Black Prince and John of Gaunt in 1360, and later, Charles the Bold of Burgundy.

7. **Notre Dame de Fourvières,** Lyons. St. Pothinus, a disciple of St. Polycarp, was the first Bishop of Lyons. He is said to have brought to the city an image of the Blessed Virgin, which he placed in a grotto, now the crypt of the church of St. Nizier. After a long episcopate he was martyred near Fourvières in 177. St. Irenaeus, his successor, was famed for his devotion to the Mother of God. The earliest chapel, built in 840 and enlarged in 1168, was utterly destroyed by the Calvinists in the XVI Cent., and, though rebuilt, was again reduced to a ruin during the Revolution of 1793. The present structure dates from the beginning of the XIX Cent., being consecrated by Pope Pius VII in person, April 19, 1805, on his return from the coronation of the Emperor Napoleon.

8. **Notre Dame de Puy,** built on the scene of one of the earliest of the Blessed Virgin's apparitions. After the Crusades this sanctuary became famous throughout Christendom. French Kings, princes, nobles in great number came here to offer their homage to the Queen of Heaven. St. Louis IX presented the shrine with a thorn from the Sacred Crown. The pilgrimages in former days must have been veritable pageants, for the crowds, even as late as 1853, exceeded 300,000 in number.

9. **Notre Dame de Liesse** in Picardy was, before the rise of Lourdes, one of the most frequented pilgrimages in France. Its origin is dated from the XII Cent. and is said to be connected with the Christian captives during

the crusades. It is still held in high honour. (See Canada, § 38.)

SECTION LXV

Mary honoured in Spanish Shrines

1. **OUR Lady of Montserrat.** Its existence can be traced to the X Cent., but it was not till the XIII that it became a centre of much devotion. Here St. Ignatius of Loyola came as a pilgrim at the beginning of his conversion to a perfect life in 1522. Here he made his "vigil in arms" before our Lady's altar, and hung up his sword, vowing henceforth to serve only Jesus and His holy Mother. The present church was consecrated in 1562.

2. **Saragossa, Our Lady of the Pillar,** in Aragon, is one of the most popular of our Lady's shrines in Spain, and is constantly thronged with pilgrims. Popular tradition traces its origin to the Apostle St. James the Greater: and from time immemorial it has been celebrated for miracles. (See § 40.) It is the most popular of Spanish pilgrimages, and the most thronged with pilgrims.

3. **Guadalupe,** Estramadura, is celebrated for its wonder-working statue of the Blessed Virgin. But it is far outshone by another shrine of the same name in Mexico, the story of which may be given here. A poor Indian was favoured more than once with a vision of our Lady bidding him tell the Bishop of Zumarraga that she wished a church to be built in her honour on a certain spot which she pointed out. The Bishop was incredulous. Again our Lady appeared and told the Indian to gather some roses from the rocks as a sign to the Bishop, it not being the season for roses. He did so, put them in his cloak, and on unfolding the cloak before the Bishop a miraculous picture of the Mother of God was found painted thereon. This happened in the XVI Cent. about 1531, and ever

since the church built to receive the picture has been a centre of unceasing pilgrimages.

4. **Toledo,** New Castile, enshrines in its gorgeous cathedral a statue of the Blessed Virgin in a chapel richly ornamented with jasper and containing many splendid and unique treasures. This centre of devotion to Mary which attracts annually a great number of pilgrims, is associated with the tradition of an apparition to St. Ildephonsus.

5. **Puche**, Valencia, is the great Spanish sanctuary dedicated to Our Lady of Mercy. On the Order of Mercy, founded by Spanish Saints, see § 67, n. 9.

SECTION LXVI

Mary honoured in Belgian, Swiss and Polish Shrines

1. **Hal,** near Brussels, possesses a wooden statue of the Blessed Virgin which is decorated with a golden crown. Its history has been written by Justus Lipsius, the title to his work being *Diva Virgo Hallensis*. As a pilgrim-resort it has been famous for centuries, and possesses many rich gifts presented by noble pilgrims. A silver monstrance, presented by Henry VIII in his younger days, was lent for use during the Eucharistic Congress in London, 1908. A confraternity was attached to this church and in the register of its members may be seen the names of Henry VIII and Queen Katherine of Aragon.

2. **Montaigu,** a few miles from Louvain, is another well-known shrine of our Lady. The miraculous image was originally found in a tree, and still stands in the tree above the High Altar. Montaigu was a favourite pilgrimage of St. John Berchmans in his boyhood. He came every Saturday from his home in Diest, a distance of about seven miles. Extraordinary manifestations of faith and devotion are here constantly witnessed.

3. **Oostacker,** near Ghent, is a grotto built in imitation of Lourdes with a supply of Lourdes water in a pool or

basin below the grotto. The cures recorded are remarkable and undoubtedly miraculous. Its inauguration began with a body of 2,000 pilgrims on July 29, 1875, since which time there has been a continuous stream of devout visitors. Crowds at times may be seen coming to it from Ghent and other towns.

4. **Einsiedeln** in Switzerland has been a place of pilgrimage since the time of the anti-Pope, Leo VIII, in 964. The object here venerated is a miraculous statue of the Blessed Virgin brought by St. Meinrad from Zurich. The Saint was murdered in 861 by robbers, who coveted the rich offerings already at that early date left by the pilgrims. It is calculated that the yearly number of pilgrims exceeds 150,000. Even Protestants from the surrounding cantons are known to have joined the throng of worshippers.

5. **Cracow** in Poland is said to possess a miraculous statue of the Blessed Virgin brought to it by St. Hyacinth, to which in times past pilgrimages were often made.

6. **Czenstochowa** is the most famous of Polish shrines dedicated to the Mother of God, where a picture painted on cypress wood and attributed to St. Luke is greatly venerated. This is reputed to be the richest sanctuary in the world.

Note. On these and other pilgrimages, see *Catholic Encyclopædia*, vol.xii.p. 94, and Northcote's *Sanctuaries of the Madonna.*

SECTION LXVII

Mary honoured by the Institution of Feasts

1. FEAST of the **Immaculate Conception.** (See § 77.)

Luther is reported to have said that of all the Church's feasts, the two he abominated the most were Corpus Christi and the Conception of the Virgin. No wonder

he hated her who tramples on the head of heresy. Crasset, Tract. IV. Q. 5, p. 262.

2. Feast of **Our Lady's Nativity.** It is said to have been first celebrated soon after the Council of Ephesus, 431. Baronius tells us that it was observed by both the Eastern and Western Churches in 446. We have sermons delivered on the feast by St. Proclus, who succeeded Nestorius as Patriarch of Constantinople; by St. Germanus of Constantinople, and by St. Andrew of Crete. An ancient liturgical hymn has these words referring to SS. Joachim and Anna, the parents of Mary: "O Parentes,—quam gaudentes,—quam beatos,—quam laudatos,—vos facit haec Filia!" Jamar. 82, note 2. In 688 Pope St. Sergius I appointed the homilies to be read, and the Litany to be said on this solemnity; also a procession to be made from St. Adrian's Church in the Forum to St. Mary Major. St. Gregory the Great (d. 604) also prescribed special collects and preface for the Mass, prayers for the procession, and psalms for Matins on the same feast: also a Mass for the solemnity is thought to have been used in the time of Pope St. Leo I (d. 461). Alban Butler, *Lives of Saints*, Sept. 8.

3. Feast of the **Holy Name of Mary.** This festival was appointed by Pope Innocent XI (d. 1689), to recommend to God through our Lady's intercession the necessities of His Church, also to return Him thanks for the relief of Vienna (1683) through her intercession. Ibid. "The name of Mary," says St. Ambrose, "is as ointment poured out. May that same ointment descend into the inmost depths and recesses of our souls, whereby holy Mary was redolent not of the odours of (earthly) delights, but of the breathings of divine grace." De Instit. Virg. c. 13.

On the Name of Mary see § 80.

4. Feast of the **Presentation of the Child Mary** in the Temple. This festival is mentioned in the most ancient Greek Menologies extant, and we have several

sermons preached on it by St. Germanus of Constantinople (d. 715), by St. Tarasius of Constantinople (d. 806) and others. Alban Butler, Nov. 21. The feast passed from the Greeks into the West, and was kept at Avignon in 1372. Pope St. Pius V had given permission that this festival should be expunged from the Breviary, as a modern introduction, but its antiquity was so well proved by Father Francis de Torres, S.J. (d. 1584), from the writings of the Fathers, that it was again restored by Sixtus V. It seems to have been in recompense for this act of zeal that Father de Torres died happily on this very feast.

St. Ephrem's testimony on Mary's presentation in the temple. See Livius, 424, note, also 452, note. St. Proclus and St. Theodatus on the graces of Mary. Ibid. 221.

5. Feast of the **Annunciation.** St. Augustine says the Annunciation took place on March 25. Lib. 4 de Trin. c. 5. Both Eastern and Western Churches celebrate it on that day, and have done so ever since the V Cent. The festival is mentioned by Pope Gelasius I in 492. The Council of Toledo, held in 656, calls this solemnity pre-eminently the festival of the Mother of God. Alban Butler, March 25, note. Livius, 389, 9. See St. Gregory Thaumaturgus on the mystery. Livius, 123; St. Peter Chrysologus, Ibid. 137; St. Ephrem, Ibid. 435, 6; Early Liturgies, "Hail, full of grace," Ibid. 228.

On this feast in 1522 St. Ignatius of Loyola at Montserrat hung up his sword near our Lady's altar, and after a night's vigil, swore to serve henceforth only Christ and His holy Mother.

It was on this same feast in 1578 that St. Aloysius at Florence, then a child of nine years, made a vow of perpetual chastity at our Lady's altar in the Church of SSma. Annunziata.

6. Feast of the **Visitation.** The earliest evidence of the existence of this feast is its adoption by the Franciscan Chapter in 1263 upon the advice of St. Bonaventure. It was extended to the entire Church by Urban VI in 1389,

with the hope that Christ and His Mother would visit the Church and put an end to the Great Schism, which rent the seamless garment of Christ. The first rhythmical Office (abolished later by St. Pius V) was drawn up by an Englishman, Adam Cardinal Easton, Benedictine and Bishop of Lincoln. Bridgett, *Our Lady's Dowry*, 235. The feast was confirmed by the Council of Basle in 1441. *Cath. Encyclop.* xv. p. 481. For beautiful passages from Origen, SS. Jerome, Ambrose, Ephrem, on the Visitation and the Magnificat, see Livius, 142–9, 156, 415, 417.

7. Feast of the **Purification.** A pilgrim to Jerusalem in the IV Cent., Egeria or Sylvia of Bordeaux, speaks of the celebration of this feast in the Holy City on February 14. From Jerusalem it spread to the entire Church, but was kept on February 2. Pope Sergius I (d. 702) introduced for the whole Church a procession to be held on this day, though there is mention of such a procession with lighted tapers in the time of Pope Gelasius I (d. 496). St. Ildephonsus, St. Eligius, St. Sophronius, St. Cyril of Alexandria and others have sermons on this festival. St. Bernard's words on the Procession. See Alban Butler, Febr. 2. St. Leontius of Cyprus on the mystery. See Livius, 161, 2, 3. St. Methodius' beautiful words. Ibid. 153, 4, 5.

8. Feast of the **Assumption.** This feast is mentioned as having been celebrated with great solemnity before the VI Cent. both in the Latin and Greek Churches. Alban Butler, Aug. 15, note. The Emperor Constantine Porphyrogenitus describes the solemn procession made by the court and clergy at Constantinople on the great festival of the Repose of the Virgin Mary. The Emperor himself often passed the vigil watching all the night in the great church of our Lady at Blachernae on the coast, some miles below Constantinople, whither he went in great state attended by his court, either by land or in a yacht. Ibid. The Early Fathers and writers on the Assumption. See Livius, 341 seq., also St. John Damas-

cene (Ibid. 356), St. Gregory of Tours (Ibid. 360), the Sacramentaries (Ibid. 362). See also Livius' *Mary in the Epistles*, 110. Miracles by our Lady as recorded by Early Fathers. See Alban Butler, Aug. 15. St. John Damascene's sermon on the Assumption. See Rom. Brev., Aug. 15, lessons 4, 5, 6, also Aug. 18, lessons 4, 5, 6. St. Bernard's sermon, Ibid., Aug. 19, lessons 4, 5, 6. Aug. 22, lessons 4, 5, 6. *Note.* Our Lady probably died in Jerusalem. Alban Butler, Aug. 15, note.

On this feast in 1534 a remarkable event occurred in the little church of Our Lady of Montmartre, Paris: St. Ignatius of Loyola and his first nine companions, one of whom was St. Francis Xavier, took their first vows at the Mass celebrated by Blessed Peter Faber. In 1583 St. Aloysius, aged fifteen, then a page of the Infante of Spain, while praying in the church of Our Lady of Good Counsel, Madrid, heard a voice bidding him enter the Society of Jesus.

At Rome in 1568 occurred the happy death of St. Stanislaus Kostka, on this our Lady's feast.

9. Feast of **Our Lady of Mercy** ("de Mercede," i.e. of Ransom), September 24. The Order of Our Lady of Ransom was founded by St. Peter Nolasco, St. Raymond de Pennafort, and King James of Aragon, with the object of freeing Christian captives from the Turks. The feast was approved first of all for the Order itself, and later on extended to the whole Church by Innocent XII (d. 1700).

10. Feast of **Our Lady of Mount Carmel,** July 16. It was approved for the Carmelites by Sixtus V in 1587. Paul V inserted new lessons in the Office, which was revised by Cardinal Bellarmine. Benedict XIII extended the feast to the whole Church. It commemorates the tradition that from the first days of Christianity groups of hermits fixed their abode on Mount Carmel, and that the Blessed Virgin visited them there. Some historians of the Carmelite Order trace its origin to these solitaries.

11. Feast of **Our Lady of the Rosary,** October 7. The naval victory of Lepanto over the Turks was won by Don Juan of Austria, October 7, 1571, while the members of the Confraternity of the Rosary in Rome were making supplication for the success of the Christian arms, and St. Pius V, then Pope, ordered an annual commemoration to be made of "St. Mary of Victory." Gregory XIII (d. 1585) instituted the feast of Our Lady of the Rosary for all churches possessing a chapel or altar dedicated to the Blessed Virgin under that title. Clement X (d. 1676) extended the feast to all the dominions of the Spanish King. Clement XI (d. 1721), after another great victory over the Turks had been obtained by the Emperor Charles VI, and Corfu had been freed from Turkish besiegers in the same year, made the feast of universal observance.

12. Feast of **Our Lady's Seven Dolours.** (See "The Seven Servite Saints," § 16.)

There are also feasts of Our Lady's Apparition at Lourdes, of the Dedication of Our Lady of the Snow, of the Most Pure Heart of Mary, and others.

SECTION LXVIII

Mary honoured by the Institution of Sodalities and Confraternities

1. THE **Sodality** or Congregation, known as **Prima Primaria,** i.e. the very first and head of all the Sodalities aggregated to it, was started in the Roman College, A.D. 1563, by a young Belgian Jesuit named John Leunis (Leonius), who used to gather together the younger scholars on Sundays and Feast days for special devotions in honour of our Lady. The Sodality rapidly developed and spread throughout all the colleges of the Society in every part of the world. In 1584 it received the solemn approval of Pope Gregory XIII, who by a special Brief

enriched it with Indulgences. Subsequent Popes, chiefly Sixtus V, Clement VIII, Gregory XV, Benedict XIV, Leo XII, Pius IX and Leo XIII, have marked their appreciation of the work done in and by the Sodality by adding to its privileges and indulgences.

(*a*) **Saints,** who were members of the Sodality: St. John Berchmans, St. Francis de Sales, St. Peter Fourier, St. Leonard of Port Maurice, St. John Bapt. de Rossi, St. Camillus de Lellis, St. Fidelis of Sigmaringen, St. Alphonsus Liguori, St. Francis Jerome, St. John Francis Regis, St. Peter Claver, Blessed Andrew Bobola, Blessed John Eudes and others. Elder Mullan, *The Sodality*, 4, 5.

(*b*) **Popes and Cardinals** who were Sodalists: Urban VIII, Alexander VII, Clement IX, Clement X, Innocent XI, Innocent XII, Leo XIII, and some eighty Cardinals.

(*c*) Other remarkable persons who belonged to the Sodality are mentioned in the next section.

Leo XIII spoke of the Sodality as an "excellent school of Christian piety, and the surest protection of youthful innocence."

St. Alphonsus Liguori is reported to have said: "When any one asks me what he ought to do to be saved, I tell him to join the Sodality of our Lady: there is no better advice, no safer or surer means. The Sodality is a means of salvation that comprises all other means."

2. **Children of Mary.** "Enfants de Marie," this is a branch of the Sodality Prima Primaria for girls and women. At first the Sodality was restricted to boys and men.

3. A distinct **Association of the Children of Mary,** for girls only, was erected in 1864 in the church of St. Agnes outside the walls, Rome. In 1866 it received its privileges and indulgences. Since 1870 the power of aggregation has belonged to the Abbot General of the Reformed Augustinian Canons of the Lateran.

4. The Archconfraternity of **Our Lady of Perpetual**

Succour belongs to the Redemptorists, whose General has power to incorporate branch confraternities. On the picture of Our Lady of Perpetual Succour, see *Pilgrim Walks in Rome,* 118.

5. The "Archconfraternity of the **Most Holy and Immaculate Heart of Mary** for the conversion of sinners" was founded in Paris, A.D. 1836, by the parish priest of Our Lady of Victories, with astounding results for good in every country. See § 64, under Notre Dame des Victoires.

6. Confraternity of **Our Lady of Compassion** for the return of England to the Faith: founded by Leo XIII in 1897.

7. Confraternity of **Our Lady of the Sacred Heart,** established at Issoudun, France, in 1864, by Missioners of the Sacred Heart of Jesus. Its centre is the church of Our Lady of the Sacred Heart, Piazza Navona, Rome.

8. There are also Confraternities of the Brown, Blue, and Black Scapulars, about which see § 73.

SECTION LXIX

Mary honoured by Remarkable Sodalists of the Prima Primaria

THE head of the Sodality is the Father General of the Society of Jesus. Its history unfolds before our eyes a brilliant array of members, remarkable for talent, dignity and deeds of heroism. Seldom have such illustrious names been united together as in this Guard of Honour to Mary.

1. **Saints, Popes and Cardinals,** see above.

2. **Prelates, Illustrious Priests,** and others. Fenelon, Bishop of Cambrai; Monsieur Olier, founder of St. Sulpice; the Nuncios Apostolic at Vienna, Prague, Cologne;

very many Bishops of Italy and Austria; and a long line of priests remarkable for holiness and zeal.

3. **Kings, Emperors, Princes.** John IV of Portugal established in his palace a Sodality for the royal pages, the sons of the first Grandees of his kingdom: the Dukes and Princes of Bavaria with their families; several Doges of Venice and Genoa; Francis II, Duke of Lorraine; Emmanuel, Duke of Savoy; Henry of Bourbon; the royal Princes of France, Louis and Armand; Sigismund III and Ladislaus IV, Kings of Poland; the three German Emperors, Ferdinand II, Ferdinand III, and Leopold I.

4. **Great Soldiers.** Tilly, Turenne, Prince Eugene of Savoy, lions in the battlefield; Don Juan of Austria, the Victor of Lepanto.

5. **Poets, Orators and Artists.** Tasso, Justus Lipsius, Lopez di Vega, Calderon, Corneille, Peter Paul Rubens, Anton Van Dyck, Bossuet and Bourdaloue, and many others. See Opitz, S.J., *The Sodality of Our Lady.* Elder Mullan, *The Sodality.*

6. **Heroic Sodalists.** In Palermo, in the year 1610, a Sodalist refused to lend himself to a certain transaction of which his conscience did not approve. When he was threatened with death, he replied: "Take away my life! but the flower of purity must remain with me. I am resolved to preserve it: whether I bear it red or white lies in your hands."

An Indian maiden, a Sodalist of Monteren in Chili, cried out in a moment of temptation: "How could I offend the Divine Son, to whose holy Mother I consecrated myself as a child." Opitz, Ibid. 75, where will be found many other examples.

7. **Praise of the Sodality** by Pope Benedict XIV. In the famous **Golden Bull** (Bulla Aurea, A.D. 1748), which reads like one long hymn of praise of the Sodality, the Pope says: "It is incredible what advantages persons of all ranks can derive from this pious and praiseworthy institution. Some have obtained through it the grace

of persevering all their life through in the innocence and piety of their early youth. Others, who had fallen into the snares of the evil one, have been brought back from the way of perdition to that of virtue, through the help of Her to whose service they had once dedicated themselves in the Sodality; and have afterwards led a well-ordered and pious life. Others, again, have felt themselves raised to higher degrees of the love of God through the devotion instilled into them for the mother of God, and with noble and brave hearts, have turned their back on the perishable goods and pleasures of this world, bound themselves by vow to the Cross of Christ, and consecrated themselves to the care of their own perfection and the salvation of others," etc. The Pontiff concludes with these words: "We consider it a duty of our pastoral charge and of our apostolic liberality to favour and advance a work which is so solid and pious, and so powerfully makes for progress in virtue and the salvation of souls. It is for this reason that we have approved, enlarged, and extended all the privileges granted to it by our predecessors."

Popes Pius IX and Leo XIII have also bestowed great praise on the Sodality.

Pope Pius X, speaking of the Sodality and its branches, said: "They are for me a source of sweetness in the midst of bitterness. I count on the Sodalities of our Lady to obtain for the Catholic Church of the future all that is good and all that is strong. They must bring the spirit of prayer into all Catholic societies."

SECTION LXX

MARY HONOURED BY ILLUSTRIOUS SCHOLARS

1. **BLESSED Albertus Magnus,** of the Dominican Order (d. 1280), was most fervently devout to the Blessed Virgin, and attributed all his learning to her. So extraordinary was his genius, and so extensive his

knowledge, that he was known as *Doctor Universalis*. He was proficient in every branch of learning cultivated in his day, and surpassed all his contemporaries (except Roger Bacon, d. 1294) in the knowledge of nature. St. Thomas of Aquin studied philosophy under him in Paris. He seems to have received some warning that as he had received his gift of learning from our Lady, it would be taken away for his humiliation a little before his death. In 1278 he suffered a lapse of memory; his strong mind became clouded, and he sank under the weight of years and manifold labours.

2. **Father Francis Suarez,** S.J. "Doctor Eximius," thought to be the greatest of modern theologians (d. 1564). He was Professor at Seville, Valladolid, Alcala, Salamanca, Coimbra, Rome, and wrote twenty-four volumes in folio on Philosophy and Theology. When a novice he was found to be so dull that he requested to be admitted as a lay-Brother. Father Guttierez bade him ask our Lady's help, and he became a prodigy of talent.

3. Cardinal **Francis Toletus,** S.J. (d. 1596), was another paragon of theological learning, and one of the leading men of his day. Every Saturday of the year and in all weathers he went on foot from the Vatican to St. Mary Major to say Mass at our Lady's altar; and every year he prepared for the feast of the Immaculate Conception by an eight days' fast. Pope Gregory XIII is reported to have said of him, on raising him to the Cardinalate: "We affirm that, of all men now living, Toleto is the most learned; but we must add that he is even more distinguished for his integrity and virtue than for his learning."

4. **Justus Lipsius** (d. 1606), one of the foremost scholars of his day, wrote treatises on the veneration and miracles of Our Lady of Hal (near Brussels), and Our Lady of Montaigu (near Louvain). The golden pen with which he wrote his works, he gave as an ex-voto to the shrine of Our Lady of Hal, acknowledging that whatever talent he had, came to him from her.

5. **St. Edmund of Canterbury** (d. 1240) had always a picture of the Blessed Virgin before him, when at his studies. The same is told of other great Saints.

6. The other great **Jesuit Theologians** (besides Suarez and Toleto) who cultivated a most tender devotion to Mary, were **Cardinal Bellarmine** (d. 1621), **Lessius** (d. 1623), **de Ripalda** (d. 1648), **Cardinal de Lugo** (d. 1660), **Molina** (d. 1600), **Gregory a Valentia** (d. 1603), **Petavius** (d. 1652), and others.

7. **Blessed Peter Canisius** (d. 1589) wrote an admirable work in praise of our Lady, which was welcomed with enthusiasm by Catholics. He was the mainspring of the Catholic cause in Germany, and a formidable defender of the Faith against heretics. Though honoured by Popes, Emperors, Princes, Prelates, he remained humble and simple as a child.

SECTION LXXI

MARY HONOURED BY DEVOTIONAL EXERCISES: *The Rosary*

1. **THE Rosary.** We are told that the Christians of the early ages were accustomed to lay garlands of flowers at the foot of their altars and holy images: and in doing so they gave expression to a touching truth, viz. the obligation we are under of referring the gifts of God to their source, of honouring God in His works, and especially in His grandest work of all, the victory of His Saints.

In accordance with this pious custom St. Gregory Nazianzen (d. 389) composed garlands of spiritual flowers, so that the prayers of the faithful might ascend to heaven like the breath of flowers.

St. Bridget of Ireland (VI Cent.), being desirous of facilitating this practice and making it more general,

is said to have composed chaplets of the two prayers used by Catholics, the "Our Father" and the "Hail Mary." And in this she was following the example of the anchorites of the first ages of the Church, who, when they were prevented from reciting the great Psalter of 150 Psalms, supplied the omission by offering the Lord's Prayer to God a certain number of times, making use of small stones to count the number of Paters said.

Also St. Albert, Bishop of Liège (d. 1192), and Peter the Hermit (d. 1115), who lived long before St. Dominic, propagated the popular practice of reciting the Pater and Ave, as a means whereby the faithful were enabled to unite themselves with the Canonical Hours, or Divine Office, of the Church.

But it was reserved to **St. Dominic** to popularize the "Psalter of Mary," i.e. the Rosary as we now have it. It was first known as "The Chaplet" or little crown, but soon received the name of Rosary, or crown of spiritual roses. That St. Dominic was led by a divine impulse to spread this devotion is evidenced by the marvellous effects it produced, the countless conversions it wrought, the mighty revolutions for good it effected in the world. The Church was afflicted in his day by an impure sect of heretics called Albigenses, who went about foul-mouthed and loud-tongued spreading their evil doctrines everywhere with a pride and even ferocity that bore down all opposition. Saints and doctors of theology had striven against them in vain, the avalanche, carrying with it destruction to thousands of souls, came crushing its way into the fair domain of the Church. Even St. Dominic, great Saint as he was, mighty in word and deed, was powerless to resist the advancing evil: he laboured and suffered, but seemingly in vain. At length he was inspired to preach everywhere the devotion of the Rosary, and the effect was marvellous; souls returned in vast numbers to the Church, and whole provinces were saved. Thus the very birth of the devotion was signalized by Victory, victory

over the powers of hell and the hordes of heresy, and this character of victory it has ever preserved.

Since the Saint preached it to the people more than six centuries ago, as a protection against the inroads of heresy, the Rosary has fastened itself on the lives and affections of Catholics in every land. And when, as in the days of Lepanto (see § 55), the fate of Christendom seemed to be trembling in the balance, it was the Rosary—the cry of the confraternities in Rome to Mary for help—that won victory for the Christians, and inflicted a crushing blow on the Turks.

The Rosary in Catholic England. That it was a favourite devotion with our Catholic forefathers is evidenced (1) by ancient brasses still to be seen on monuments, where the figures of men and women are seen with Rosaries hanging from their girdles: (2) by the records of wills that tell us how, among the precious heirlooms handed down in the families of our ancient nobility and others of note, a jewelled or gold-mounted Rosary is met with from time to time as one of the testator's special treasures.

The names given to the Rosary by our ancestors were a "pair of beads," or a "pair of Paternosters," or "Ave Beads." It was not until the XVI Cent. that the word "Rosary" came into use. Sometimes a string of beads consisted of only one decade, and was so small that it could be attached to a ring, and was used over and over again for the five decades. It may be seen thus represented on some effigies still preserved.

The beads were often made of very costly materials, and were considered a not unsuitable gift for a King. One of chalcedony garnished with gold was given to Henry VI as a new year's gift in 1437. There is not unfrequent mention of Rosaries of gold and coral being left as legacies in wills, some of great value. One of these, left in 1361 by Humphrey de Bohun, Earl of Hereford, to his nephew must have been of great interest. It is described as a

nonche of gold, surrounded with large pearls, and adorned with a ruby, three diamonds, fifty gold beads, and a cross of gold in which was set a relic of the true cross. Henry VI (see § 32) had a great devotion to the Rosary and belief in its power. He ordered his scholars at Eton to say before High Mass five decades of the Rosary for the remission of sins committed by the five senses.

Saints, Prelates, Kings and the Rosary. St. Francis de Sales had bound himself by vow to recite the Rosary every day. St. Francis Xavier in his apostolic journeys wore it round his neck. On the devotion of St. Alphonsus Rodriguez and St. John Berchmans to the Rosary, see § 21. Bossuet and Louis XIV recited it daily, as did also Queen Blanche of Castile, who through this devotion obtained the birth of her son, St. Louis. Henry IV of France said it every Saturday and Sunday. St. John Baptist de la Salle, founder of the Brothers of the Christian Doctrine, was seen with it constantly in his hand. Garcia Moreno, the martyr-President of Ecuador, said the Rosary every day. Some of the great musical composers, v.g. Haydn, Mozart, Gounod and others, made a practice of reciting the Rosary.

The Rosary in Ireland. (See § 34.) In Penal times, when there was no Mass, the Faith was kept alive in Ireland by the Rosary, the family Rosary being recited each evening in nearly every Catholic home. In the Co. Kildare grown-up men made it a matter of conscience never to be absent from the Family Rosary. In the Maynooth decrees, No. 196, it is laid down that the Parish Priest should, if possible, fix an hour at which the Rosary should be recited in each house in presence of the whole family. Soldiers and the Rosary, see § 56.

SECTION LXXII

Mary honoured by the Angelus Devotion

ON the Angelus as it was recited in England at the end of the XIV Cent., see § 29, also Waterton, 143 seq. Alban Butler (*Lives of the Saints*, March 25, note) informs us that Pope Urban II in the Council of Clermont, A.D. 1095, ordered the bell to be rung every day for the triple Angelical Salutation, called "Angelus Domini," in order to honour our Lady and praise the Divine Goodness for the ineffable mystery of the Incarnation.[1] Which devout practice several Popes have encouraged with Indulgences, viz. John XXII (d. at Avignon, 1334), Callixtus III, Paul III, Alexander VII and Clement X. Benedict XIII increased the indulgences for those who at the sound of the Angelus bell should recite the prayers kneeling. In some Protestant churches in England, as at King's Lynn, the church bell is still tolled at 6 a.m. and 6 p.m., as a signal to labourers and artisans, evidently a remnant of old Catholic usage.

St. Charles Borromeo had such love for "the Angelus," that on hearing the bell he fell down on his knees, wherever he might be, even in the muddy road. The same is told of other Saints. St. Stanislaus Kostka usually said his three Aves turned in the direction of St. Mary Major, Rome.

Millet's "Angelus," a remarkable painting, sold to an American for an immense sum, represents two peasant labourers in a field stopping in their work to recite the Angelical Salutation at the sound of the village church-bell. Many religious, when reciting the Angelus, have the practice of renewing their religious vows.

The Angelus and the Victory of Belgrade. (See § 55.)

The **"Hail Mary."** St. Catherine of Siena, St. Leonard of Port Maurice, St. Alphonsus Rodriguez, St. Alphonsus

[1] Also to obtain our Lady's blessing on the Crusade.

Liguori and others used to salute our Lady with the Hail Mary, whenever they heard the clock strike. St. Bernard of Clairvaux recited it every time he saw a picture or statue of our Lady. The story is told that once, when in the cloister of Afflighem near Alost in Flanders, he failed to notice a statue of Mary that stood in a niche in the wall, suddenly he heard a sweet voice calling after him, " Bernarde, salve Bernarde ! " : whereupon he fell on his knees exclaiming : " O gentle, O loving, O sweet Virgin Mary."

SECTION LXXIII

Mary honoured by the Devotion of the Scapular

1. THE **Brown Scapular,** that of Our Lady of Mount Carmel, consists of two pieces of brown cloth, connected with strings and worn over the shoulders. The story of its origin is as follows. The Blessed Virgin appeared in England to St. Simon Stock, General of the Carmelites, at a time when the Order was in great trouble. She presented to him a scapular (such as many Religious Orders now wear), in order that by it " the holy Carmelite Order might be known and protected from the evils which assailed it " : and she added, " This is the privilege granted to you and to all Carmelites ; no one dying with this scapular on, will suffer everlasting burning."[1] It was to be a pledge of salvation, a security in dangers, a sign of holiest affection between our Lady and her children. The privilege of wearing the scapular was extended by Popes to other Religious and even to persons in the world. Among the illustrious members of the Confraternity may be mentioned Edward III of England, with his Queen and children ; Henry Duke of Lancaster, St. Louis IX of France, Louis XIII, Louis XIV, Louis XV ; also Henry Earl of Northumberland and others. See Waterton, 176. Crasset.

[1] See note at the end of this section.

The **Sabbatine Indulgence.** The Blessed Virgin is said to have further promised that if any Carmelite, or any one associated with the Order by wearing the scapular, went to Purgatory, she would release them from that state of suffering on the Saturday following their death. Special conditions are required to gain this Indulgence, viz. observance of chastity, either conjugal or in the single state; daily recital of our Lady's Office; abstinence from flesh-meat on Wednesdays and Saturdays. Priests having power to invest with the scapular have also power to commute the two last conditions. Some controversy has arisen within recent years concerning this Sabbatine Indulgence. See *The Month*, 1886, Nov., 305.

2. The **Blue Scapular** of the Immaculate Conception was greatly propagated by Venerable Ursula Benincasa, a Theatine nun, whose virtues were admired by St. Philip Neri. This scapular belongs to the Theatine Order, and has attached to it extraordinary indulgences, viz. every time those who wear it recite six *Paters, Aves* and *Glorias* in honour of the Most Holy Trinity and of Mary conceived without sin, they gain all the indulgences granted for visits to the seven Basilicas of Rome, to the church of the Portiuncula, and to the Holy Places of Palestine. Neither confession nor communion is required to gain this rich indulgence. Pius IX, 1856.

3. There are also the **Black Scapular** of the Servites, the **White Scapular** of the Trinitarians, the **Red Scapular** of the Passionists, each with special indulgences and favours attached to it.

N.B. Our Lady's promise of a holy death to all who die wearing the Brown Scapular depends on its having been worn piously and chastely. To lead a sinful life expecting to be saved by the scapular is presumption of God's mercy. Still, miraculous conversions even at the last hour are often obtained by means of the Scapular.

SECTION LXXIV

Mary honoured by Devotional Exercises

The Miraculous Medal

IN 1830 the Immaculate Mother of God appeared three times to a novice of the Sisters of Charity in Paris named Catherine Labouré. The facts may be briefly stated as follows. Sister Catherine was favoured with a first apparition on July 18, the particulars of which are here omitted for brevity's sake. The second and most important apparition occurred on November 27 of the same year, the Saturday preceding the first Sunday of Advent. The young novice was making her meditation in the chapel about 5.30 p.m., when she heard in the sanctuary something like the rustling of a silk dress. Looking up she saw the Blessed Virgin with a countenance of indescribable beauty, her feet resting on a globe, her hands raised as high as the waist holding another small globe, a figure of the universe. Suddenly her hands seemed filled with rings and precious stones, emitting rays of light that shone brilliantly on every side. Then the Blessed Virgin spoke to her with an interior voice saying : " This globe represents the entire world, more particularly France, and each individual soul. The rays of light are a symbol of the graces I bestow on those who ask for them."

Then around the spotless Virgin there began to form itself a kind of oval frame upon which were written in golden letters the words, " O Mary, conceived without sin, pray for us who have recourse to thee." Then a voice was heard saying : " Have a medal struck after this model. Those who wear it will receive great blessings. Abundant graces will be given to those who have confidence." Then the oval frame seemed to turn round, and there appeared on the reverse the letter M surmounted

by a cross, and below the letter were figures of the sacred Hearts of Jesus and Mary, the former encircled by a crown of thorns, the latter pierced with a dagger.

Sister Labouré saw the same vision a second time in December, and received the same order to have a medal struck like the model she had seen. It was only in 1832 that she could prevail upon her Director, M. Aladel, to have this order executed. Her name was never mentioned in connection with the medal until after her death, December 31, 1876.

In the IV Lesson of the Office of the new feast, established soon after her death, we read: "Events soon showed the divine origin of the commission entrusted to Sister Labouré. Scarcely was the new medal made known, when many asked to wear it as a token of devotion to the Mother of God. France first signalized herself in the matter: then, the Bishops approving the practice, the whole world witnessed a daily increase of devotion, respect, and confidence towards the holy Virgin, who deigned, through the medal, to work miracles for the alleviation of bodily ailments, as well as for the destruction of the vices of the soul."

The V Lesson is as follows: "Among all these facts worthy of note, we must refer to that which happened to Alphonsus Ratisbonne on January 20, 1842, and which was confirmed by the solemn judgment of ecclesiastical authority. Born at Strassburg of Jewish parents, Alphonsus, on his way to the East, stopped for a time at Rome. There he became acquainted with a man of noble birth,[1] who had been himself converted from heresy to the Catholic religion. Pitying the condition of his unfortunate friend, he endeavoured to bring him to the true religion. But his words were of no avail: all he could obtain was that the Jew should wear on his neck the holy medal of the Mother of God. In the meantime prayers were offered

[1] The Viscount Theodore de Bussière.

for him to the Immaculate Virgin. Mary did not allow them to wait long for her assistance.

"Alphonsus chanced to enter the church of St. Andrew delle Fratte (Rome). It was about noonday. Suddenly it seemed to him that the church became dark, except one chapel, that of St. Michael, where a brilliant light was shining. Awestruck he looked in the direction of the chapel, and suddenly the Blessed Virgin appeared to him with a countenance full of sweetness, and in form such as she is represented on the holy Medal. This celestial vision suddenly changed Alphonsus' heart. He shed abundant tears, and acknowledged the errors of Judaism. The Catholic religion, for which he had felt only horror hitherto, now seemed to him to be the true religion. He embraced it wholeheartedly. After being instructed in the doctrines of the Faith, some days later he was purified in the holy waters of baptism to the great joy of the whole Roman people."

SECTION LXXV

Mary honoured by other Special Devotions

1. **The Little Office of the Immaculate Conception,** "Salve mundi Domina," etc. Its author is unknown. St. Alphonsus Rodriguez, S.J., recited this Little Office daily for the last forty years of his life, and occupied his spare moments, while acting as door-keeper of the College of Palma in Majorca, in transcribing copies of it for distribution among the students who frequented the college. This he did in obedience to injunctions received from our blessed Lady herself. The history of this Office is given by Waterton, 134 seq. Young clerics, and others, who, on account of their tender age, do not recite the *Officium Parvum B.M.V.*, are recommended by the Holy See to say instead the "Little Office of the

Immaculate Conception " as a means of preserving chastity unblemished. Waterton, 139.

2. **Saturday dedicated to Mary.** As every week has its Lord's day, i.e. Sunday, so the piety of the faithful has long since [1] made Saturday Mary's day. " A beautiful custom," writes St. Peter Damian, Cardinal Bishop of Ostia, about the middle of the XI Cent., " has grown up in some churches of celebrating Mass in Mary's honour on every Saturday, unless some feast or Lenten feria prevent it." St. Bernardine of Siena, St. Alphonsus Liguori, St. Diego, St. Nicholas of Tolentino, St. Leonard of Port Maurice, St. Elizabeth of Portugal, St. Juliana Falconieri, and many other Saints were in the habit of fasting every Saturday. St. Louis of France served the poor at table with his own hands every Saturday. Sebastian, King of Portugal, used to hear two Masses on Saturday in Mary's honour. Monsieur Olier's intention at Mass every Saturday was to thank God for Mary's Divine Maternity. St. Rose of Lima used to bring flowers to our Lady's altar every Saturday.

In England, Alcuin (Alcwine, d. 804), in the distribution of the various offices which he drew up for each day of the week, assigns Saturday to our blessed Lady. This he did for the Abbey of St. Vedastus, about the year 796. St. Godric, the hermit of Finchale (d. 1170), made it a custom every Saturday to give an alms in our Lady's honour. In Scotland the pious King William, friend of Innocent III, to prove his love for the Church and our Lady, ordered in 1202 cessation from work from midday on Saturday, the object being to allow the people time to go to confession. At Magdalen College, Oxford, the singing of our Lady's anthem on Saturday was one of the devotions prescribed by the founder. See Waterton, 143.

3. **Month of May.** The pious custom of addressing public prayers to the Blessed Virgin, of decking her altar

[1] Before the XI Cent.

with flowers and singing hymns in her honour, etc., seems to have arisen about the middle of the XVI Cent. St. Philip Neri, founder of the Oratory (d. 1595), is thought to have been the first to conceive the idea of dedicating the most beautiful month of the year to Mary. In 1748 Father Latomia, S.J., spread the devotion in Rome by publishing a little book entitled *May, Mary's Month.* Father Muzzarelli, S.J., contributed more than any one to propagate the pious custom by his book on the month of May, published in 1801. Pope Pius VII in 1815 granted special indulgences for the May devotions, whether public or private, viz. 300 days for each day of the month, and a Plenary Indulgence on the usual conditions once in the month. In colleges of the Society of Jesus a picture or statue of our Lady occupies a position of honour in every classroom and playroom; and during the month of May loving hearts and ready hands busy themselves in affectionate rivalry adorning this little shrine.

4. **Flowers** are placed on Mary's altar as symbolical of her virtues, the lily of purity, the rose of charity, the violet of humility, and so on: also as an outward expression of the love we bear her, and of the spiritual flowers we wish to offer her.

In an Irish Litany of the VIII Cent. Mary is invoked as the Enclosed Garden, the Branch of the Root of Jesse, the Cedar of Lebanon, the Cypress of Mount Sion, the crimson Rose of Jacob, and as blooming like the Olive tree.

Alcuin of England (VIII Cent.) addresses her as the Flower of the Field, the Lily of the world, the Garden enclosed. In the Sarum Primer she is saluted as the Rose without thorns, the Lily of chastity, the Violet of humility.

Many plants bear our Lady's name, as Marygold, Ladysmock, Lady's seal (Black Bryony), Virgin's bower, Lady's hair (Maidenhair fern), Lady's slippers (Cypripedium,) Lady's eyes (the blue Forget-me-not), and so on.

On the custom of decorating altars with flowers and garlands in the VI Cent., see Waterton, 198. On

the custom as prevailing in England, Ibid. 198. Welby Pugin denounces artificial flowers, when nature supplies so bountifully her beautiful gifts to be presented to God, and God's spotless Mother.

5. **Votive Candles.**[1] Waterton, 83, tells us that it was a very old and universal custom to burn candles before images of our Lady; and, as illustrating the practice, he gives the story of the Abbot John, related in the VII Œcumenical Council (the second of Nicaea, A.D. 787). This pious custom was most common in England. In the year 1225, William, Earl of Salisbury, when nearly lost at sea, is said to have had a vision of our Lady protecting him because of his having assigned a sum of money for a wax candle to be burnt every day before her altar Numerous bequests and endowments were made to provide lamps and candles to burn before Mary's image: even lands were bequeathed for this purpose and known as "lamp-lands," "light-lands." In many churches Lady-lights were supported by guilds. Waterton, 85. Henry VIII, in his better days, used to provide candles, called the "King's candles," for Our Lady of Doncaster and of Walsingham; and the Earl of Northumberland maintained candles in the same sanctuaries all the year round. Candles were costly in those days: see footnote.

SECTION LXXVI

Mary greatly honoured in her Immaculate Conception

MEANING of the Immaculate Conception. It means that in the very first instant of her soul's creation, he was by a special privilege, in consideration of the

[1] Beeswax was a very costly article in the Middle Ages, as its supply was very limited A large candle cost as much in those days as a fat sheep.

merits of her Divine Son, preserved from the stain of original sin.

Proofs of this article of our belief, of which a summary only is given here, may be sought in Theological treatises.

A. **Testimony of Holy Scripture,** as explained by the Fathers of the Church.[1]

(1) Genesis iii. 16. "I will put enmities between thee and the Woman, and between thy seed and her seed: she shall crush thy head." Here God curses the serpent, and at the same time promises a Redeemer, and with the Redeemer His holy Mother. The *seed of the serpent* are the devils, sin and sinners; his *head* means his power which shall be crushed, i.e. vanquished.

From this passage we see that the *enmity* which exists between the Woman with her Son and the serpent with its brood is absolute, complete, perpetual, without restriction; an enmity by which this Woman is set against the infernal serpent, the author of the first sin; an enmity which places Mary with her Son apart as the perpetual opponents of sin and Satan, as having nothing in common with the devil, as persons against whom the devil has no claim. But if Mary had ever been even for a moment in Satan's power by being conceived in sin, if the trail of the serpent had ever been upon her soul, the enmity between her and Satan would not have been perpetual like that of her Divine Son, who was altogether free from sin; nor would she have gained a complete victory over the serpent. Besides, the devil could have claimed her as once having belonged to his brood, as once having been a child of wrath, deprived of sanctifying grace. See § 78, Pius IX's words on this text.

(2) St. Luke i. 28–42. Mary is saluted by the Archangel as "full of grace," therefore perfectly innocent and pleas-

[1] There is no apodeictic and certain proof from Scripture of the Immaculate Conception. All theologians of repute put the argument in some such form as above.

ing to God, never deprived of divine grace for a moment: also as "blessed among women," therefore equal to Eve, to say the least, who was created sinless and in the state of grace.

(3) Canticle of Canticles, ii. 2 and iv. 7–12. "Thou art all fair, my beloved. Thou art all fair, and there is no stain in thee." "My beloved is like a lily amidst thorns." But original sin is a dark stain that disfigures the soul, and makes it hateful in the sight of God.

B. **Testimony of the Early Fathers.**

St. Denis of Alexandria (d. 265) calls Mary "the only daughter of life, the tabernacle most holy, not made by hands of man, preserved incorrupt, and blessed from the head to the feet."

Origen (d. 253) not only says that Mary was never tainted by the breath of the venomous serpent, but he infers the same conclusion from the angelical salutation "Hail, full of grace," which, he says, can apply to Mary alone. Again, in his Homilies he says: "The Blessed Virgin Mary was neither deceived by the suggestion of the devil, nor sullied by his pestilential breath."

St. Epiphanius (d. 403): "The immaculate sheep that brought forth Christ the Lamb of God, was superior to everything, God excepted; she was more beautiful in her nature than the Cherubim, the Seraphim, and the whole host of Angels." "Mary by grace was free from all stain of sin."

St. Amphilochius (d. 344) says that "He who created the first virgin Eve in the state of innocence, also created the second, Mary, exempt from opprobrium and from all sin."

St. Cyril of Alexandria (d. 444). (See § 11.)

St. Sophronius, Patriarch of Constantinople (d. 680), in a letter approved by the Third Council of Constantinople, states most clearly that Mary was exempt from all blemish.

St. Gregory of Nyssa (d. 403) speaks of Mary's "purity without shadow."

St. James of Batnae (d. 522) says: "If any stain or defect had been in her soul, the Lord would have sought out another Mother for Himself, one perfectly free from all sin."

The **Liturgy** of St. James the Apostle calls Mary spotless and immaculate, "all blameless, more to be honoured than the Cherubim, incomparably more glorious than the Seraphim."

The **Liturgy** of St. John Chrysostom, much anterior to the Saint whose name it bears, says "Mary was altogether sinless."

Father Harper, S.J., in his work *Peace through the Truth*, vol. I. pp. 101 to 117, after giving multitudes of passages from the Eastern and Western Fathers of the Church, sums up the question as follows: "Who can be so blinded with prejudice as not to perceive in these questions, borrowed from successive centuries, an Apostolic tradition, which is as far removed from the least heterodox conception of Mary professed by Protestants as heaven is from earth? Voices reach us from Syria, from different parts of Africa, from Mesopotamia, from Phœnicia, from Milan and Constantinople, from Jerusalem, from the shores of the Tiber, from Mount Sinai, from Rome, from Lyons, which, one and all, conspire in ascribing to Mary an *immaculate purity* of soul, mind and body, a solitary pre-eminence in God's creation of grace."

C. **Testimony of Reason.** Reasonableness of the doctrine.

(1) Mary is the Mother of God: therefore she must have been immaculate in her conception. The infinite greatness and dignity of the Son require that the Mother should not be less privileged than His servants. But the Angels, His servants, were created in sanctifying grace, as also was Eve: therefore much more is this true of Mary.

(2) The infinite purity of her Son requires that the tabernacle, where He was to take flesh, should be absolutely pure and unblemished. St. Bernardine of Siena

(d. 1444) writes: "We must not believe that the Son of God would have cared to be born of the Virgin and to assume flesh from her, had she been stained by the slightest shade of original sin."

SECTION LXXVII

MARY HONOURED IN HER IMMACULATE CONCEPTION (*cont.*)

Celebration of the Feast. The Controversy

GEORGE, Bishop of Nicomedia, in the reign of Heraclius (VII Cent.) calls the Conception of our Lady a feast of ancient date. See Alban Butler, Dec. 8, note at the end. In the West, Naples is thought by some to have been the first to borrow this solemnity from the Greek Church. Ibid. St. Ildephonsus (d. 667) is said to have introduced it into Spain, and St. Anselm (d. 1109) into England, the latter about the year 1070. But there is proof that it was celebrated in England at an earlier date, viz. 1034 or 1057. (See § 28, n. 2.)

It is related in the *Chronicon Belgicum* that, in a council held at Mayence in 1049 in presence of Pope St. Leo IX and the Emperor Henry I, the feast of the Immaculate Conception was established (in Central Europe). In the year 1100 it was celebrated at St. Laurence's Church, Liège, and in 1142 in the whole diocese of Liège.

In 1215, Rheims, at the request of the Legates of the Sovereign Pontiff, solemnized the feast on September 8 with unusual pomp, its example being followed by many other towns.

In the XIV Cent. it was celebrated in Rome, at least by the Carmelites.

In 1378 the Synod of Saragossa insisted on its celebration.

In 1394 John I, King of Aragon, published a decree re-establishing this feast in all the provinces conquered

from the Moors, and with a great display of theological arguments, forbidding any one in his kingdom to deny this privilege of Mary.

In 1483 Pope Sixtus IV commanded September 8 to be kept as a holiday.

The Controversy.

St. Bernard (d. 1153), our Lady's most devout client, and an eloquent advocate of her privileges, reproved the Canons of Lyons because of their own authority, and without consulting the Holy See, they celebrated a feast of the Immaculate Conception. Epist. 174. He concludes his letter thus: "What I have said, let it be said without prejudice of a wiser man than me. All this and other similar questions I mostly reserve to the authority of the Roman Church, ready to abide by her judgment, if I happen to differ from it."

Suarez, referring to St. Bernard's objection just stated, remarks: "If he were alive now (XVI Cent.) and saw the aspect of the present Church, and the authority of the Holy See highly favouring this opinion, undoubtedly he would reverently embrace it."

The mind of St. Thomas of Aquin on the Immaculate Conception is not clear. In his early works, v.g. 1 Sent. D. 44, q. 1, a. 3, he writes: "The Blessed Virgin was exempt from original and actual sin": and in Psalm xiv.: "In Christ and in the Virgin Mary there was no sin whatever." But in his Summa Theologica, written in the last years of his life, he took the other view (3 q. 27, a. 2), viz.: that she was conceived in sin, but immediately purified from it.

In the XIII Cent. the question was agitated among schoolmen whether the Blessed Virgin Mary had been conceived without original sin, or not? A number of them, led by the authority of *Peter Lombard*, Master of the Sentences, adopted the view contrary to the privilege of Mary. The Friars Preachers (Order of St.

Dominic), following St. Thomas (1274) and Albert the Great (1280) his master, constantly supported this opinion.

But the cause of the Immaculate Conception triumphed when *John Duns Scotus* (1308), a Franciscan, in a solemn disputation which took place before the theological faculty of Paris by order of the Pope and in presence of his Legate (1307), proved with arguments that seemed unanswerable that the Blessed Virgin was exempt from original sin. (See § 26.)

After the Controversy.

In 1387 the Sorbonne condemned a proposition of the Dominican John de Monteson, affirming that the Blessed Virgin had been conceived in sin: and the Bishop of Paris confirmed the censure.

In 1439 the Council of Basle declared our Lady immaculate in her conception. (See § 11.)

In 1457 the Council of Avignon confirmed this decree. (See § 11.)

In 1476 Sixtus IV published a Constitution, in which he granted indulgences to those who should hear Mass on the feast of the Immaculate Conception, and recite the Office approved by him for the feast.

In 1481 Sixtus IV, by a new Constitution, forbade any one to condemn either opinion as heretical.

In 1497 John Verus, theologian of Paris, having preached that the Blessed Virgin had not been *preserved*, but *purified*, from original sin, the faculty of Theology compelled him publicly to withdraw his assertion, and ruled that same year that, in order to prevent further discussions of this kind, it would in future confer the degree of Doctor only on those who admitted the doctrine of the Immaculate Conception, and solemnly pledged themselves to defend it. At the same time the Faculty qualified the contrary opinion as "false, impious, and erroneous." This qualification, however, was withdrawn later on at the request

of the Jesuit Father Maldonatus, as forestalling the judgment of the Holy See.

In 1546 the Council of Trent (sess. 5, can. 5, on Original Sin) declared that "it was not the intention of the Sacred Synod to include in the decree dealing with the question of Original Sin the Blessed and Immaculate Virgin Mary, Mother of God; but that the Constitutions of Sixtus IV of pious memory should be observed, under the penalties specified therein, which were thereby renewed."

In 1567 St. Pius V condemned the 73rd proposition of Baius, which asserted that "the Blessed Virgin Mary had died on account of the sin she had contracted from Adam." The condemnation was renewed in 1579 by Gregory XIII, and in 1641 by Urban VIII.

In 1570 St. Pius V by a special Constitution forbade under severe censures the public discussion of the question of the Immaculate Conception in presence of the ordinary faithful, and allowed such disputes to be held only in the presence of competent theologians. The same Pontiff inserted the Office of the Immaculate Conception in the Roman Liturgy, and fixed the feast for December 8.

At a later period Philip III of Spain (d. 1621) requested Pope Paul V to decide the question. The Pope refused, and in 1616 merely confirmed the Constitutions of his predecessors, Sixtus IV and St. Pius V, publishing new penalties against all who should violate his orders. The same Pope, by a new Constitution of 1617, forbade it to be asserted, or even contended (questioned) in sermons, lectures, and theses, that the Blessed Virgin had been conceived in sin.

Soon afterwards Philip IV of Spain (d. 1665) applied to Pope Gregory XV to have the question settled by a Papal decree. The latter refused, but in 1622 prescribed (1) that whoever in public discussions (before competent theologians) contended that the Virgin Mary was conceived in sin, must not attack the contrary opinion, but keep silence in its regard: (2) No one is to be allowed to defend

the opinion opposed to the Immaculate Conception without special permission from the Holy See. This permission was granted only to the Dominicans, who might discuss the question privately among themselves, without incurring the Papal censures.

Pope Clement IX (d. 1669) allowed the feast of the Immaculate Conception to be celebrated with an Octave; and Clement XI (d. 1721) in 1708 made it a feast of obligation for the whole Church.

With the exception of St. Bernard and St. Thomas of Aquin, whose utterances on the subject are open to discussion, we do not know of any Saint who has expressed an opinion contrary to our Lady's great privilege.

All Religious Orders, except one, were decidedly for the privilege; and even among the latter, many eminent theologians defended it in their writings. The great Schools of Theology, except that of the Thomists, taught and defended it. In the schools of the Sorbonne, Salamanca, Alcala, Coimbra, Mayence, Naples, Louvain, and others, each graduate had to bind himself by oath to defend Mary's Immaculate Conception. The Franciscans, headed by Duns Scotus, defended it as a family inheritance. The Society of Jesus and the Immaculate Conception. (See § 27.)

SECTION LXXVIII

MARY HONOURED IN HER IMMACULATE CONCEPTION (*cont.*)

Bull of Pope Pius IX, 1854

IN the Bull *Ineffabilis Deus*, declaring the dogma of the Immaculate Conception to be an article of faith, Pope Pius IX says: "The Fathers and the Writers of the Church, taught by celestial revelation, had nothing more at heart in their writings to explain the Sacred Scriptures, to defend the dogmas (of faith), and to teach

the faithful, than to publish and celebrate in many admirable ways the high sanctity of the Virgin Mary, her dignity, her exemption from all stain of sin, and her glorious victory over the terrible enemy of mankind. Wherefore, when relating the words by which God, at the very beginning of the world, announced the remedy He had prepared in His mercy to regenerate men, and thereby confound the boldness of the deceitful serpent, and wonderfully revive the hope of our race saying, 'I will put enmities between thee and the woman, between thy seed and her seed,' they taught that by this divine oracle the merciful Redeemer of the human race, that is, the only Son of God, Jesus Christ, had been clearly and openly pointed out; His blessed Mother the Virgin Mary had also been designated, and at the same time the enmity of both against the devil had been expressed. Therefore, even as Christ, the Mediator between God and men, having taken human nature, blotting out the decree of condemnation passed against us, victoriously nailed it to the Cross, so the Holy Virgin, united with Him by a strait and indissoluble bond, together with Him and through Him exercising eternal enmity against the venomous serpent, and fully triumphing over it, crushed its head with her immaculate foot." Brev. Rom. die 7 infra Oct., Immac. Concept. lect. 5.

The Proclamation. In the concluding part of the Bull, the Pope, standing in front of his throne, pronounced with a voice full of faith and authority the longed-for definition: "After having offered without interruption to God the Father through His Son our humble prayers accompanied with fasts, and the public prayers of the Church, in order that He would vouchsafe to direct and confirm our thoughts by the virtue of the Holy Ghost: after having implored the help of the whole celestial Court, invoked by our sighs the Spirit of consolation, and acting under His inspiration,—for the honour of the holy and indivisible Trinity, the honour and glory of the Virgin Mother of God, for the exaltation of the Catholic faith

and the increase of the Christian religion,—by the authority of our Lord Jesus Christ, and of the Apostles St. Peter and St. Paul, and by Our own, We declare, pronounce, and define that the doctrine which holds that the Most Blessed Virgin Mary, in prevision (consideration) of the merits of Jesus Christ, Saviour of the world, was by a singular grace and privilege of Almighty God preserved and exempted from all stain of original sin in the very first instant of her conception, is a doctrine revealed by God, and is therefore to be firmly and constantly believed by all the faithful. Wherefore, if any one presume to think in his heart otherwise than has been defined by Us, which God forbid, let such one know and be sure that he is condemned by his own judgment, that he has made shipwreck of his faith, and has fallen away from the unity of the Church." Brev. Rom., Oct., Immac. Concept., lect. 6.

SECTION LXXIX

England and the Immaculate Conception

FATHER H. THURSTON, writing in *The Month*, December, 1904, p. 563, quotes from the "Christ" of the Anglo-Saxon poet Cynewulf, who wrote in the second half of the eighth century, a long passage extolling the Mother of God with the highest praise, and calling her "immaculate" (*unwemme*, i.e. spotless).

The prayer book of Ethelwald, a Mercian Bishop of the first half of the IX Cent., contains the following loving appeal to our blessed Lady: "Holy Mother of God, Virgin ever blest, glorious and noble, chaste and inviolate. O Mary Immaculate, chosen and beloved of God, endowed with singular sanctity, worthy of all praise, thou who art intercessor for the peril of the whole world,—O listen, listen, listen to us, holy Mary. Pray for us, intercede for us, disdain not to help us: for we are confident

and know for certain that thou canst obtain all thou willest from thy Son, our Lord Jesus Christ, God Almighty, the King of Ages, who liveth with the Father and the Holy Ghost for ever and ever. Amen." *The Month*, Ibid 566.

Dom Columba Edmunds, O.S.B., writes in the *Ave Maria*, December, 1901, as follows: "Leaving out of consideration the legend which connects the institution of the feast of the Immaculate Conception with the preservation from shipwreck of Abbot Helsin [1] (Elsi, see *The Month*, Dec., 1904, 569), it would seem that the festival, so far as the Latin Church is concerned, first originated about the beginning of the XI Cent. According to the most recent research connected with this subject, the honour of its first celebration belongs to the Benedictine Monks of Winchester, disciples of the Saxon St. Ethelwold. In a manuscript calendar, still extant, said to have been written in the monastery of Newminster at Winchester, between the years 1034 and 1057, there is inscribed in the original hand at the 8th of December 'Conceptio Sanctae Dei Genetricis Mariae.' Another calendar of the Cathedral Priory at Winchester, belonging to about the year 1030, has the same entry."

On Abbot **Anselm of Bury's** treatise in defence of the Immaculate Conception (by some writers assigned to St. Anselm) see *The Month*, June, 1904, 562, 566. Abbot Anselm was nephew of the Saint, and ruled the Abbey of Bury St. Edmunds from 1119 to 1148.

In a metrical calendar, which is thought to belong to the time of Alfred the Great, we meet the first traces of a commemoration of our Lady's Conception, not under December 8 or 9, but opposite the second day of May. Ibid. 452.

The English monk **Eadmer,** disciple of St. Anselm, wrote his treatise *De Conceptione Beatae Mariae* to vindicate the Conception feast from the attacks made upon it. He

[1] **The Legend of Abbot Elsi.** See *The Month*, 1904, July, 1 seq

clearly states that our Lady was exempt from the general law of sinfulness affecting all the descendants of Eve. Ibid. 570, 571, and 563, note.

St. Anselm, Archbishop of Canterbury (d. 1109), is famous for his devotion to our blessed Lady. He is said to have been the first to establish *publicly* the feast of the Immaculate Conception in the West, the earlier instances of its celebration, given above, being confined to monastic establishments and churches.

SECTION LXXX

Mary honoured in her Nativity

1. THE **Nativity of Mary.** Two holy persons, Joachim and Anna, lived in the little town of Nazareth in Lower Galilee. Joachim was of the tribe of Juda and of the race of King David through Nathan; and his wife Anna, according to St. Augustine, was of the priestly tribe of Aaron. Both were just before God and walked in the path of His commandments with a perfect heart. But they were denied the consolation of children, which made them sad, for in Israel sterility was a reproach. Yet, resigned, they passed their days in labour, prayer, and almsdeeds. God had not forgotten them. In the course of time, by a great miracle, He gave them a daughter more perfect, more holy, more pleasing in His sight than all the elect put together.

This occurred on September 8, some fourteen (?) years before the common era. What a day of joy that was! "Thy nativity," the Church sings in Our Lady's Office, "brought joy and gladness to the whole world," (1) joy to the Blessed Trinity, for she is to be the co-operatrix of the Incarnation; (2) joy to the Angels, for she is to be their Queen; (3) joy to the Saints in Limbo, for she is to be the Mother of

their Deliverer; (4) joy to all mankind, for Redemption is nigh.

Mary's advent into this sin-stained, sorrow-laden world of ours marks the opening of a new and glorious epoch, —the reversing of the original curse, the transforming it into a blessing. It was like the break of a glorious sunrise on a night of horror; it was like the stealing of the empire of light on the realm of darkness; it was like the opening of the portals of heaven to send down the most lovely creature this world ever saw; it was like the blossoming of the fairest flower of the human race whose fragrance was to perfume the whole earth.

An anonymous spiritual writer reminds us that the cradle of the Queen of Angels was neither ornamented with gold, nor covered with silken counterpanes, or embroidered curtains, but was simply covered with coarse linen, for her parents, though royally descended, were poor. But over that cradle Angels and Archangels must have bent with reverence, ravished by her beauty; and on that tiny babe the Blessed Trinity looked with infinite delight, for never was creature so lovely: even the brightest Archangel in all his dazzling splendour was not so beautiful in God's eyes. She was pure as the crystal waters of Paradise, reflecting the image of the Godhead.

The following hymn, ascribed by Father Ballerini to **St. Ambrose,** was sung at Mass in early times on our Lady's feasts: "Hail, O whitest of lilies.—Lily of the Eternal Father!—Hail, Mother of the Redeemer.—Hail, Spouse of the Holy Spirit.—Conceived without stain.—Hail, elect of the Trinity.—Hail, Conqueror of the infernal viper,—alone free from his sting.—Hail, elect of the Trinity, conceived without stain." Fr. Harper, *Peace through the Truth,* 1st series, 357.

2. The **Name of Mary.** The name given to this child of predilection was *Miriam* or Mary, which in Syriac means "Lady," "Sovereign Mistress," and in Hebrew "Star of the sea (?)": for Mary is sovereign Lady and Queen,

exalted above the choirs of angels: she is also a bright Star to those who sail on the stormy sea of this world; a bright star on both sea and land, heralding the glorious sunrise. On the Name of Mary, see Alban Butler, Sept. 8, after St. Disen.

St. Anthony of Padua says: "Mary's name is sweeter than the honeycomb to the lips, sweeter than melodious music to the ear, sweeter than purest joy to the heart." St. Bonaventure always bowed his head at the name of Mary. St. Bernard's beautiful words on the Name of Mary, "Star of the Sea." See Brev. Rom., Sunday within Oct. of her Nativity, lessons 4, 5, 6. On the Name of Mary, see § 97.

3. **Privileges of the Child Mary.** That blessed Child had an understanding filled with the purest light; an upright will perfectly conformed to that of God; a more perfect liberty than that of the Angels and of Adam in the state of innocence. Her soul was never darkened by ignorance, nor troubled by concupiscence, nor disturbed by the tumult of evil passions. God dwelt in her soul as in a heavenly tabernacle. Her body was spotlessly pure, perfectly holy. She was enriched with sanctifying grace in an eminent degree, with actual graces of the highest kind, elevating, ennobling all her thoughts, affections and actions. She was confirmed in grace, full of horror of sin, even the most trivial; gifted with a more than seraphic attraction to God, being continually united with Him. In everything she had the most sublime intention of pleasing God, and at once began to acquire merit in a degree beyond the power of the highest Angels. The majestic glory of the Seraphim, compared with the dazzling beauty of her soul, is but as the flickering light of a star compared with the noon-day sun.

Suarez on the Privileges of Mary. (See § 102.)

SECTION LXXXI

Mary honoured in her Divine Maternity

THE dignity of Mother of God is the highest to which any mere creature is capable of being raised. What closer union could any creature have with the Creator of all things? What title could be more noble, what privilege more wonderful? He Who was born of the Father from all eternity, the only-begotten and consubstantial Son, Maker and Lord of all things, is born in time and receives a being in His nature of man from Mary.[1] "Listen and attend, O man," cries out St. Anselm, "and be transported in an ecstasy of astonishment contemplating this prodigy. The infinite God had one only-begotten coeternal Son; yet He would not suffer Him to remain only His own, but would also have Him to be made the only Son of Mary." Monol. St. Peter Damian exclaims: "Let every creature be silent and remain in holy fear, scarcely daring to cast his eyes on that dignity so immense." Petitalot, 197. St. Bernardine of Siena says God alone can measure the height and extent of that dignity. St. Bernard writes: "It is impossible for God to make a creature more excellent." St. Anselm observes: "That thought alone that Mary is Mother of God surpasses all excellence, all imaginary glory after that of God." St. Bonaventure adds: "To be Mother of God is the greatest grace that can be conferred on a simple creature. It is a grace so great that God cannot confer a greater. God could (if He wished) make a grander world, a brighter heaven, but a greater Mother than Mary He cannot make," such is her dignity.

The Angelic Doctor St. Thomas tells us that God, having almighty power, could create worlds more great, suns more brilliant, stars more numerous, creatures more intelligent and more perfect than He has made. But, he adds,

[1] Alban Butler, Sept. 8.

we must always make three exceptions, the Humanity of Jesus Christ, Celestial Beatitude (the Beatific Vision), and the Blessed Virgin. These three—the Humanity of Jesus Christ by reason of its union with the Divinity; Beatitude, because it is the enjoyment of God Himself; and the glorious Virgin in her quality of Mother of God, because there proceeds from that immediate relationship with God a certain infinite dignity (these three are God's *absolutely perfect* works), than which it is impossible to conceive in the same order anything more perfect, for nothing can exist more perfect than God. Pt. 1, q. 25, a. 6.

Pius IX in the Bull "Ineffabilis Deus" represents the Mother of God as "an ineffable miracle of the Almighty, and even the crown of all miracles, because that glorious creature approaches as near to God as created nature can do, and is exalted above all human and angelic praise." Again: "God chose for His only Son a Mother, of whom in the fulness of time He should be born, a Mother whom He Himself prepared, and in whom He was so well pleased that He preferred her to every other creature. In virtue of this choice He endowed her richly with heavenly favours, to an extent far excelling those bestowed on the Saints and Angels: He preserved her from all sin, and bestowed on her a holiness He alone can understand. And indeed it was necessary that she should be for ever adorned with the splendour of the most perfect grace, this Virgin, to whom God the Father chose to give His own Son in such a manner that the same Divine Person should in His twofold nature be at the same time the Son of God, and the Son of Mary."

Denis the Carthusian exclaims: "O Mary, most admirable of created beings, thou art in truth associated with the paternity of the Eternal Father, having for thy Son, the same Son whom He has; thou art the most excellent Mother of His only Son; thou art the most singular tabernacle of the adorable Paraclete; the Blessed Trinity

has admitted thee to share their empire and glory. The divine artist has formed thee so great, so worthy of love, so perfect, adorned thee with so many other privileges above those of the elect, because it was fitting that such a Mother, such a Spouse, such a Queen, should be greater, richer, and fairer than all the handmaids and all the servants of God." Laus vitae solit. art. 29.

If it is a joy to possess God as He reveals Himself to His elect; if it is a bliss to know Him as do the angelic spirits, whom He ravishes with a torrent of untold delight; what must have been Mary's joy on becoming the Mother of God. She found, in a way no words can express, her Beloved whom she sought; she could never be separated from Him; she was nearer to Him than any creature could ever be,—and the mountain-tops of heroic sanctity were nothing to her elevation. She was folded in the complacency of the adorable Trinity, the daughter of the Father, the Mother of the Son, the Spouse of the Holy Ghost. Her breast was converted into a most pure shrine or temple of the Godhead, with Jesus dwelling on its altar.

This great dignity of Mary was vindicated in the **Council of Ephesus** against Nestorius. (See § 11.)

Note. Many Protestants, unaware of the true doctrine of the Incarnation, call the Blessed Virgin the Mother of Jesus, and not the **Mother of God,** as though our Saviour existed in a twofold personality—human and divine. The Catholic doctrine is that the Second Person of the Blessed Trinity, in His Divine nature eternally begotten of the Father, took to Himself from His Virgin Mother a human nature of the same substance as hers; and therefore the Mother of that Divine Person, Jesus Christ, the God-man, is in very truth the Mother of God. As our mothers are not called the mothers of our bodies, but simply our mothers, because the soul, which is directly created by God is united with the body in one personality, so the Blessed Virgin is not called simply the Mother of Jesus, i.e. of His human nature alone, but the **Mother of God,**

because the Divine Nature of the Word, which is eternally begotten of the Father, is united with the human nature in one personality. In a word, she is Mother not merely of the (human) nature, but of the Person, and that Person is God the Son.

SECTION LXXXII

Mary honoured in her Perpetual Virginity

THE early Church held most firmly to the perpetual Virginity of our Lady, as we learn from the condemnation of Helvidius, Jovinian, and other heretics in the IV Cent. by the Synods of Rome (A.D. 381) and Capua (A.D. 392). The Council of Lateran in A.D. 649 finally voiced the infallible witness of the Catholic Church, so that Catholics are not left to mere conjecture or private opinion. Indeed, Luther, Calvin, Zwingle and Beza among the Reformers, besides many Protestant writers to-day, deny as emphatically as any Catholic that Jesus' holy Mother ever ceased to be a Virgin.

SS. Jerome, Epiphanius, Ambrose and others took up the defence of Mary's perpetual virginity against Ebion, Cerinthus, Helvidius, proving that she was a Virgin before, in, and after His birth, a Virgin in soul, a Virgin in body, a Virgin in mind and in every thought and feeling. For **St. Jerome's** arguments briefly stated, see Alban Butler, September 8. **St. Epiphanius** asks the question: "Who in any generation ever dared to utter the name of Mary without adding at once the title of Virgin? How then do they (Helvidius, Jovinian) dare to attack that spotless Virgin, who merited to be the dwelling of the Son (of God), —she who was chosen for this out of the tens of thousands in Israel, that she might be made a worthy vessel and dwelling-place for a unique prodigy of child-birth?" Livius, 129, see § 8. **St. Ephrem** grows rapturous in speak-

ing of our Lady's spotless innocence and virginity. "Most holy Lady Mother of God, alone most pure in soul and body; alone exceeding all perfection of purity, both chastity and virginity; alone made in thy entirety the home of all the graces of the most holy Spirit; and hence excelling beyond all compare even the angelic Virtues in purity and sanctity of soul and body, cast thine eyes upon me." "My Lady most holy, Mother of God, and full of grace, most blessed and most pleasing to God, vessel of the Divinity of thy only Son. All-pure, all-immaculate, all-stainless, all-undefiled, all-blameless, all-worthy of praise, all-incorrupt, all-most blessed, all-inviolate. Virgin in soul, in body, and in spirit—incomprehensible miracle —spotless robe of Him who clothes Himself with light as with a garment—holy root of Jesse—City of God, beautiful by nature, and inaccessible to all blemish,—Flower unfading,—Purple woven by God, alone most immaculate." Livius, 213.

Mary's Perpetual Virginity has been defined as an **Article of Faith** by the Lateran Council under St. Martin I (649),[1] and was proclaimed by Popes St. Leo I (d. 461), Adeodatus (d. 676). See Denziger, 143, 204, 256, 282. **St. Jerome** writing against Helvidius says he can quote the whole of antiquity (in defence of Mary's perpetual virginity), "Ignatius, Polycarp, Irenaeus, Justin, and all other holy and apostolic men." St. Bede, the Venerable, says: "Mary was the first of women to offer (to vow) her virginity to God." **St. Epiphanius** held that it was heresy to doubt Mary's perpetual virginity; St. Basil considered the denial of it equivalent to blasphemy; **St. Ambrose** spoke of the injury done to Christ by calling in question the virginity of His Mother. Reason itself tells us that to call it in question is a sort of blasphemy against the Eternal Father, who has made her His daughter; an injury to the Holy Ghost, who has chosen her to be

[1] Not a General Council. Denz. § 204.

His Spouse; and an insult to Christ who has elected her to be His Virgin Mother.

Ireland and Mary's perpetual virginity. (See § 34.)

Note. The Scriptures speak in several places of the "brethren of the Lord." Matt. xii. 46–50; Matt. xiii. 55, 56; Mark iii. 31–35; vi. 3; Luke viii. 19–21; John ii. 12; vii. 3–10; Acts i. 14. But the word *brother* is used in the Hebrew and in all languages in a general sense, and therefore by no means necessarily implies children of the same parent. In the Old Testament it applied to any relation, v.g. nephew (Gen. xiv. 16; xiii. 8; xii. 5), uncle (Gen. xxix. 15), husband (Cant. iv. 9), one of the same tribe (2 Kings xix. 12), of the same people (Exod. ii. 21), an ally (Amos i. 9), any friend (2 Kings i. 26), one of the same office (3 Kings ix. 13).

SECTION LXXXIII

Mary honoured in her Glorious Assumption

THAT our Lady was assumed body and soul into heaven is not an article of faith; but it is so universally accepted by the Christian Church that it cannot be denied without rashness and scandal. There is reason to believe that the Vatican Council, had it continued its sittings, would have defined the doctrine. Much evidence was collected for this purpose, both historical and theological. The historical evidence is not very strong, but the consensus of the whole Church is a convincing argument.

Holy Scripture is silent as to the close of Mary's beautiful life, but **St. John Damascene** (VIII Cent.) tells us the story as it was handed down among the faithful in his day, and the Church has inserted his account in the Rom. Breviary (Aug. 18, lessons 4, 5, 6) as proper to edify and excite the devotion of her children, but without pronouncing on its accuracy or certainty. "We learn," he

says, "from an ancient tradition that at the time of the glorious sleep of the Blessed Virgin, all the Apostles scattered abroad for the salvation of the nations, were transported to Jerusalem.[1] As they were assembled together, an angelic vision appeared to them, they heard the psalmody of the heavenly powers, and then with a Divine glory, Mary gave up her blessed soul into the hands of God. Her body, which by an ineffable mystery had received God, was transported with the joyful hymns of Angels and Apostles, and deposited in a sepulchre at Gethsemane; and there for three whole days the angelic melodies did not cease. After three days the song of the Angels came to an end; Thomas, the only Apostle then absent, arrived, and desired to see and venerate the body in which God had dwelt. The Apostles opened the tomb, but did not find the sacred deposit. Seeing only the linen which had enveloped the body of Mary, and from which a sweet odour arose, they closed the sepulchre. Astonished at the miracle, they could have but one thought—that He Who had been pleased to become Incarnate in the chaste womb of the Virgin Mary, and to be born of her, being the Word of God, and the Lord of glory, and having already preserved the virginity of His Mother, had also willed to preserve from corruption her Immaculate body after death, and to translate it to heaven before the general and universal resurrection."

St. John Damascene continues: "There were with the Apostles the blessed Timothy, first Bishop of the Ephesians, and Denis the Areopagite, as he himself attests in his letter addressed to Timothy on the subject of the blessed Hierotheus, also present, and in which he says: Near the pontiffs, inspired of God, along with us as you know, and many others of our holy brethren assembled to contemplate the body which gave birth to Life, there

[1] On the question whether our Lady died at Jerusalem or Ephesus, see Alban Butler, August 15, note. The story of the visit of the twelve Apostles to the tomb of our Lady is doubtful, and of little authenticity.

was James, the brother of the Lord, and Peter, the supreme and ancient chief of divine teachers; and at the sight of the sacred body it pleased all, each according to his power, to celebrate with hymns the infinite goodness of the Divine Power."

The same Saint in his sermon on The Sleep of the Blessed Virgin, speaks as follows, his words being inserted in the Divine Office for August 15. "To-day that sacred and animated ark of the living God, who conceived the Creator in her womb, rests in that Temple which is not made with hands: David her ancestor rejoices, and with him the Archangels celebrate her, the Virtues glorify her, the Principalities are glad, the Powers rejoice, the Dominations are ravished, the Thrones solemnize her festival, the Cherubim praise her, and the Seraphim proclaim her glory. To-day heaven received the living paradise of the new Adam, that Eden where our curse was taken away, where was planted the tree of life, and where our nakedness was covered. This day the Immaculate Virgin, free from all earthly affections, and trained to thoughts of heaven, no longer walks upon earth, but giving life to heaven, she is placed in the celestial mansions. She who hath given life to the world cannot taste death. She hath obeyed the law of Him Whom she conceived; daughter of the old Adam, she hath submitted to the ancient condemnation (i.e. death), like her Son Who is life itself, yet would not avoid it: and as Mother of the living God, she is worthily assumed to Him." He continues: "How could she become the prey of death? How could the tomb retain her? How could corruption touch that body, which has given life to God? For if Christ, Who is the life and the truth, hath said, 'Ubi ego sum illic erit et minister meus,' would not His Mother, by better right, be with Him?"

St. Gregory of Tours (d. 596), voicing the popular tradition among the Christians in Gaul of the VI Cent., writes: "When at length the Blessed Virgin had fulfilled

the course of this present life, and was now to be called out of the world, all the Apostles were gathered together from the several regions to her house. And as they learnt that she was to be taken from the world, together they watched with her. When, behold the Lord Jesus arrived with His Angels, and, receiving her soul, committed it to the Archangel Michael, and thereupon withdrew. Then at day-break the Apostles lifted her body with the couch, laid it in the sepulchre, and watched by it, awaiting the coming of the Lord. And, lo, the Lord stood by them again, and commanded her holy body to be taken up and borne on a cloud to Paradise; where now united to the soul, and rejoicing in company with the elect, it enjoys the good things of eternity which shall never come to an end." De Mirac. lib. 1, c. 4. Patr. Lat. tom. 71, 708.

The **same Saint** speaks of a marvellous occurrence witnessed by him on the eve of the Assumption-feast: "When the feast (of the Assumption) was now nigh at hand I went thither (to the Oratory at Marsac in Avernum) to keep the vigil. And as in the dark of night I approached the Oratory, I saw, whilst still some distance off, a brightness so intense shining through the windows, that one would have thought a very great number of lamps and candles were burning there. Supposing then that some devout persons had already got in before us to celebrate the vigil, I go up to the door. I knock but find there is no one there. Trying the door, I discover that it is locked, and that all is silent. What is to be done? We send for the custodian then in charge of locking the door, to bring the key and unlock it. Whilst he is on his way, we light a candle outside, when, lo, the door opens of itself. On going in, the brightness which we had been wondering at from outside, as our candle makes its appearance, vanishes—I believe, because of the darkness of my sins. We were in fact able to see nothing else, save the power and virtue of the glorious Virgin, from whom that brightness had arisen." Ibid. c. 9, 713.

St. Venantius Fortunatus' testimony to our Lady's Assumption—he was Bishop of Poitiers in the VI Cent. See Livius, 361. The Mass for the festival in the Gregorian Sacramentary—VI Cent. See Ibid. 363. St. Augustine's testimony. Ibid. 349. St. Jerome speaks of our Lady's sepulchre, but of her Assumption he says there is no certainty. St. Willibald's pilgrimage to the Holy Land: (about 754)—his visits to the church and tomb of Holy Mary. See Ibid. 377.

St. Anselm, Archbishop of Canterbury (XI Cent.), preaching on the feast of the Assumption contrasts our Lady's sufferings and anxieties in life with her present joy and glory. "No longer," he says, "is she solicitous how to serve Him as a Child, for all the hierarchies now serve Him as their Lord. No longer is she troubled flying with Him into Egypt from the face of Herod; for He has ascended into Heaven, and Herod has gone down into hell before his face. No longer is she disturbed on account of the many things the Jews did against Him; for all things now are subject to Him. And now Mary herself is exalted above the choirs of Angels; now all her desire is fulfilled, she sees God face to face, as He is, and rejoices with her Son for ever."

SECTION LXXXIV

Mary honoured in her title of Mother of Mercy

THE Church salutes Mary constantly as Mother of Mercy: "Salve Regina, Mater misericordiae." Mercy, St. Augustine tells us, is the compassion we feel for the misery of others, a compassion that leads us to assist them in proportion to our ability. De Civ. Dei. l. 9, c. 5. This compassion has its birth in charity, for the love we feel for any one who is unfortunate makes us look upon the ills he suffers as our own. If then Mary

is all love for us, she must be moved by our distress and be merciful to us. After our Blessed Saviour Himself, no one loves and compassionates us so much as His holy Mother Mary.

St. Anselm addressing our Lady says: "Thou who didst become Mother of God with a view to mercy, show pity to my misery by interceding for me." And the holy Doctor adds: "What mediator can I invoke with greater fervour under the terror that haunts me than her, whose womb contained reconciliation for the whole world? The Son of the Father of mercy came down from heaven to seek the lost sinner, and wilt thou, His dear Mother, wilt thou, the mighty Mother of God, reject an unhappy soul who prays to thee?" Orat. 51 ad B.V. **St. Bernard,** extolling our Lady's clemency, exclaims: "Let those keep silence about thy mercy, Blessed Virgin, who can remember invoking thee in their need without receiving help. We, thy poor servants, praise thy other virtues, but still mercy more strongly attracts those who are in trouble, appeals more strongly to their love, is more often remembered, more willingly invoked; for it is mercy which obtains for the world reparation and eternal salvation. Thy mercy has given renewed life to those in misery, and it will aid those who seek it to the last day." De Assumpt. B.V. serm. 4. The same Saint in another place says: "Who is there on whom the sun does not shine? Who is there on whom Mary's mercy does not shed its light?" Richard of St. Victor (d. 1173) writes: "As a loving mother hides her boy under her mantle when his father wishes to chastise him, so the Blessed Virgin protects those who fly to her, fearing the justice of Christ." The devout **Blosius** (d. 1566) affirms that "sooner will heaven and earth pass away, than Mary deprive of her help one who invokes her."

Let us listen again to **St. Bernard**: "You were afraid to draw near to the Father; terrified at the mere sound of His voice, you tried to hide yourselves; God gave you

a Mediator, and what cannot a Son obtain from such a Father? This Son then will be favourably heard for the Father loves His Son. Are you also afraid to appeal to Jesus? He is your Brother, He took your flesh upon Him, He suffered all your trials, except that of sin, for the sake of being merciful to you, and it is Mary who gave Him to you as your Brother. But perchance you dread the Divine Majesty in Him, because when He became man He yet did not cease to be God? Do you wish for an advocate with Him? Then have recourse to Mary, for in her you will find human nature free from every stain. She will also be heard because of the consideration of which she is worthy. The Son will hear His Mother, and the Father will hear His Son. Here, my children, behold the sinner's ladder! Here is my strong confidence, here the reason of my hope. What, can the Son repulse His Mother, or Himself meet with refusal! Undoubtedly not; Mary will always find grace with Jesus, and we only need grace, and by grace alone are we saved. Let us seek grace by Mary! she finds what she seeks and cannot be frustrated in her desires." This passage the Church has included in her Liturgy. See Offic. B.V. de Bono Consilio, April 26. Rom. Brev. Supplem. See also another beautiful passage from the same Saint, Offic. B.V. Auxil. Christianorum, May 24. Ibid. *Note.* This feast of Our Lady of Good Counsel is no longer observed, except locally.

In her Litany our Lady is invoked as Health of the Sick, Refuge of sinners, Consoler of the afflicted, Help of Christians.

Mary, health of the sick. What thousands upon thousands of sick persons have been miraculously cured of various ailments by her at Lourdes and elsewhere! See the votive offerings at her numerous shrines. The history of these miraculous cures would fill a library. If the Angel Raphael cured the blindness of Tobias; if the bones of Eliseus gave life to a dead body; if the Apostles had power to cure diseases; if the very shadow of St.

Peter cured many who were sick ; what must be the power of Mary to relieve and dispel human suffering ! The pool of Bethsaida was moved by the Angel only at intervals : but the loving Heart of Mary is in a continual movement of holy compassion. And if her pity for our bodily ailments is so great, with what tenderness of affection will she welcome and assist those who fly to her for help in interior troubles, trials, temptations, anguish of soul, and spiritual distress of every kind.

SECTION LXXXV

Mary honoured by Devotion to her Immaculate Heart

THE great apostle of the devotion to our Lady's Immaculate Heart is **Blessed John Eudes** (d. 1680), Founder of the Eudists and of the Good Shepherd nuns—who still preaches it through his great work *Le Cœur Admirable de la très Sainte Mère de Dieu.* He here speaks as with words of fire, and no one can read the work seriously without feeling inflamed.

If we seek for reasons why the Heart of our Blessed Mother is so greatly honoured and revered by Catholics, the answer is :

1. Because, after the **Sacred Heart of Jesus,** it is the purest and holiest heart that ever was.

(*a*) It is a shrine or *temple of holiness,* whose threshold was never once crossed by the demon of sin ; whose sanctuary was never once contaminated by the least touch of evil ; whose altar was the chosen resting place of the Spirit of God.

(*b*) It is a shrine or *temple of peace,* for it is the heart of the Mother of the Prince of Peace ; a heart never for a moment disturbed by evil passions or by the noisy clamour of evil propensities ; a heart whose gifts to mankind are those of mercy, reconciliation and peace.

(*c*) It is a *shrine adorned* with all the skill of the Divine Artificer, who has lavished upon it the riches of His treasure-house—riches of sanctifying grace, each of which far transcends in value all the riches of the material universe. "Ave, gratia plena!" Hail, full of grace!

2. Because it is a **counterpart** of the Heart of Jesus.

(*a*) His is a *loving Heart*, that love being symbolized by the flames. So Mary's is a loving heart, the most affectionate of hearts after that of Jesus. She loves us as a mother loves her children; her eyes are ever watchful over us; her ears are ever attentive to our cries; her hands are ever extended over us to help us and impart heavenly blessed gifts to us; above all, her heart is full of the tenderest solicitude for us.

(*b*) Jesus' Heart was a *suffering Heart* symbolized by the thorns that circle it round, the cross planted in its summit, and the gash opened in its side. So Mary's was a suffering heart. Its martyrdom began with holy Simeon's prophecy in the temple, and was consummated on Calvary. If Jesus' hands and feet were pierced with nails, the sound of each blow of the hammer inflicted a corresponding wound on the heart of His Mother. If His head was crowned with thorns, another crown of thorns encircled the heart of His Mother. If His side was opened with a lance, a sword of anguish likewise pierced the heart of His Mother. If His lips were tortured with gall and vinegar squeezed against them, a very sea of bitterness was poured into the heart of His Mother. "Magna est velut mare contritio tua."

(*c*) Jesus' Heart was a *pure Heart*, symbolized by the light that Blessed Margaret Mary saw issuing from it and streaming round it. So Mary's was a pure heart, pure as the light, purer than the snow, free from the stain of original sin, from the least blemish of actual sin, from the least evil tendency of our fallen nature: a heart full of light and beauty reflecting to the full the radiance of the Sacred Heart of her Divine Son.

(*d*) Jesus' was a *generous Heart*, symbolized by His open breast, and the wound in His side whence issued the last drops of His Heart's blood shed for us, and by which an access was opened to us to the treasures of that Divine Heart. So Mary's is a generous heart, expansive in love, abounding in mercy: all mankind may find a place there as her children, if they only choose to listen to her loving invitation, "Venite ad me omnes."

(*e*) Jesus' Heart suffered and bled for sinners. So Mary's heart is a refuge, a blessed asylum opened for sinners. She is the Mother of Mercy, who never was known, as St. Bernard assures us, to turn away any one who came in sincerity to seek her aid.

The Heart of Mary, says **Blessed John Eudes,** is a very heaven of glory, more wonderful than the empyrean heaven; it is, through her Divine Son, a source of life to all the faithful, "Vitam datam per Virginem, Vita, dulcedo, et spes nostra"; it is the holiest and most acceptable victim of divine love; it is a sun more brilliant than the material sun, enlightening the minds and inflaming the hearts of all the children of light; it is a fountain of living water, a stream of mercy and blessing, "Fons innumerorum bonorum"; it is a loving haven of safety, in which we may find shelter when buffeted by the storms of trials and temptations. If St. John Chrysostom felt such affection for the heart of St. Paul; if we feel such deep reverence for the hearts of St. Teresa, St. John Berchmans, Blessed Baldinucci and others still preserved incorrupt, how great, how burning ought to be our devotion to the Immaculate Heart of the Mother of God!

SECTION LXXXVI

Mary honoured by the Consecration to her of England in 1893

IN May, 1893, England was solemnly consecrated by Cardinal Archbishop Vaughan and the whole Hierarchy of English Bishops to the Mother of God and to the Prince of the Apostles. Some extracts from his Eminence's pastoral letter are here given.

1. **Our Lady's Dowry.** "The Holy Father (Leo XIII), in his reply (to an address presented by English pilgrims on February 27, 1893), has used and thus consecrated an expression which is familiar to us here, but which has probably never before been heard from the mouth of a Pope. He has called this country 'Our Lady's Dowry.' That is to say he has mentioned with approval that, in the ages of faith, this land was commonly so named. It is to an Archbishop of Canterbury of the XIV Cent. —**Archbishop Arundel**—that we are indebted for a formal testimony to a fact which of itself is enough to prove how Most Holy Mary was loved in England in days gone by. He writes thus to the Bishops of the Province of Canterbury in the year 1399: 'The contemplation of the great Mystery of the Incarnation, in which the Eternal Word chose the holy and Immaculate Virgin, that from her womb He should clothe Himself with flesh, has drawn all Christian nations to venerate her from whom came the first beginnings of our Redemption.' 'But we in England,' he continues, 'being the servants of her special inheritance, and her own *Dowry*, as we are commonly called, ought to surpass others in the fervour of our praise and devotion.' These words form part of a Constitution which is remarkable for many reasons."

2. **The Angelus Bell.** "It is the (same) decree which established the morning and evening 'Angelus,' as it was used in mediaeval England. Already it had been the

custom in England to toll the bell in the evening hour and to recite five 'Hail Marys' with the 'Our Father.' It was at the request of King Henry IV that the English Primate ordered that in all cathedral, collegiate, monastic, and parish churches, the bell should be rung in the early morning also, and the same prayers be said. The sound of that Angelus Bell seems to bring back to our memories the never-ceasing *cultus* or 'worship' of the Blessed Mother of our Redeemer which so strongly marked every age of Catholic history in this country. The bells of every church from Canterbury to Lindisfarne, and from Mary's great shrine at Walsingham in the east to remote St. David's in the extreme west, rung out at dawn and again at sunset, day by day, as the years went by. But not more regular or more constant was their sweet sound over all the land than was the lifting up of the heart of rich and poor, high and low, in morning salutation and in evening supplication to the holy Mother of God."

3. **Monuments to Mary.** "Since the landing of St. Augustine and his monks every great name, Saxon or Norman, which had adorned the annals of the Church, had left a monument to Mary, either in solid stone or in immortal speech. The great Doctors of the English, like Bede, Alcuin, and Anselm, had written of her with the enthusiasm of sons; the great preachers, such as St. Aldhelm and St. Aelred, had given the flower of their rapturous meditations on her prerogatives; the men of action and builders of churches, like St. Bennet of Wearmouth and St. Wilfrid, had set her name on the temples they erected to Almighty God and placed her image in their sanctuaries; the splendid mediæval Bishops, as St. Hugh of Lincoln, St. Edmund of Canterbury, and St. Richard of Chichester, had built glorious Ladye-chapels to their great cathedrals, and added gem after gem not only to her shrines but to the ever-growing trophy of the public and private devotions of the English people."

4. **St. Thomas of Canterbury and Devotion to**

Mary. "It cannot be doubted that the name of St. Thomas of Canterbury carried with it more power over the hearts of the English than the name of any other saint of this island. It was commonly believed—and it seems to be uncontradicted—that the beloved martyr and champion of the unity of the Church was not only one of Mary's devoutest clients, but had written sweet and pious verses in her honour. It was probably in his retirement at Pontigny—where his soul grew nearer to God, and the Holy Spirit took possession of all his powers and aspirations—that he wrote those two hymns which have been handed down to us. Two sequences, one beginning *Imperatrix gloriosa*, and the other *Hodierna lux diei*, are found in numerous missals of the Middle Ages all over Europe; and had not our English liturgical books been almost utterly destroyed by the Reformers, we should have known how popular they were in England. About the middle of the XII Cent., ere yet St. Thomas had shed his blood at Canterbury, St. Aelred, who is called the English St. Bernard, was proclaiming the praises of the Mother of Christ in his Cistercian church in Yorkshire."

5. **Speaking Facts. The Ladye-Mass.** "There are those who speak as if such devotion were a modern development or the outcome of a national temperament very different from that of the English. Let a few facts speak for themselves. In England, during the ages of faith, there was the Votive Mass of our Lady every day in cathedrals and greater churches. At the early dawn the bell sounded its summons to the 'Ladye-Mass,' and the people hastened to the magnificent Ladye-chapels of cathedrals like St. Paul's, or Lincoln, or York, or to the Ladye-altar of their own parish church. This Mass did not take the place of the Mass and Office of the day. It was the willing tribute of a devout people to the Mother of Jesus."

6. **The Ladye-Chapel.** "Day by day the services went on in the choir, at the high altar, and in the vast naves of the glorious churches of the land. But the Ladye-

chapel was the scene of Mary's special honour. Her altar was there, her image was there, of precious marble, even of gold or silver, or perhaps of common wood, now dark and venerable with the lapse of years. The ministers who officiated were set apart for this special duty; sometimes a single priest, who was 'Our Ladye's Priest'; sometimes a college of four, or six, or of eight, for whom the piety of benefactors had provided in order that they might stand at our Lady's shrine. The Ladye-chapel had its own precious vestments and its own golden chalice; wax candles offered by Mary's clients, living and dead, burned during the Mass and before her image; the missals, the graduals, the psalters were Mary's own, and the lamp that shone there night and day was in the custody of one who was appointed to guard and keep the chapel. Let it be remembered that there was not one church in all England to which this description did not in some degree apply during the XIII, XIV and XV Cents."

7. **Political and Social Life. Order of the Garter. Eton College. Famous Sanctuaries.** "And what was true of the daily liturgical life of the country, was true also of its political and social life in the widest sense. We are told that the *Order of the Garter* was founded by Edward III to the 'honour of the Blessed Virgin,' and that 'out of his singular affection for her he had wished her to be honoured by his knights'; and on our Lady's festivals the knights, during the Divine Office, bore on their right shoulders golden figures of the Mother of God. When King Henry VI founded his great *College of Eton*, he dedicated it to the 'Name of the Blessed Virgin.' There was no part of the country where there was not a famous *Sanctuary of the Madonna*, to which royal and noble personages with crowds of pilgrims continually thronged. Amongst these the most popular was Our Lady of Walsingham, in Norfolk; but scarcely less so were the Church of All Hallows, near the Tower of London, on account of its miraculous statue, Our Lady of the Pue at West-

minster, Our Lady of Doncaster, Our Lady of Ipswich, and far away to the west, among the hills of Glamorgan, Our Lady of Penrice, marked still by a 'holy well.' With these sacred shrines the life and history of the country were bound up. Thither went Kings to beg a blessing on their arms from the God of battles, and to return thanks for victory and peace. Piously and humbly, often with bare feet—like Henry VIII himself in the days before he fell from the faith—princes, prelates, statesmen, and great soldiers, representing the religious emotion of a Catholic nation, sought out in the hour of national crisis the hallowed spot where the power of Christ's Mother seemed to dwell—where pious generations had lifted up her monuments, where the knees of suppliants had worn away the stone, and where trophies of piety and gratitude covered the wall of the sanctuary. We cannot bring back those days of faith. But we can arouse our own faith, and at the bidding of the Holy Father, renew and enlarge our love and our service of the Queen of Virgins, in public and private, in great things and in small, consecrating to her our lives and our actions, and, as far as lies in our power, putting her once more in her place as the country's sovereign protector."

SECTION LXXXVII

Mary honoured by Devotion to her Seven Dolours

ON the Feast of the Assumption, 1233, **seven Florentine nobles** met together, as their custom was, to recite the Office of the Blessed Virgin. While they were thus engaged she herself appeared before them, and bade them forsake the world for a more perfect life. In a second apparition, 1239, she recommended them to spread devotion to her Seven Dolours, and presented to them the black habit which the Servites wear in honour

of the Passion of her Son. Throughout Europe these zealous Servants of Mary preached everywhere devotion to the Passion of Jesus and to the Sorrows of His holy Mother.

Mary's martyrdom, observes Father Petitalot, 324, began with the first knowledge which the prophecies gave her of the sufferings which the Messias would have to endure. It increased when she was chosen to be the Mother of that Messias, destined to die a cruel death for the sins of the world. It became more intense when she heard the words of holy Simeon, and saw the flowing of the first drops of our Saviour's Blood. It continued during the thirty-three years of our Lord's life. It attained its greatest intensity during the hours of the Passion. Even after the Resurrection and Ascension it did not entirely cease : Mary suffered as long as she lived, for she could not forget any of her sorrows, but, on the contrary, recalled every day the painful remembrance by visiting (it is believed) the places where she beheld the sufferings of her adorable Child.

As salt is found in all the waters of the ocean, so suffering spread itself throughout the entire life of Mary, and this is why many have said that the name of Mary is equivalent to *Mare amarum*. **St. Bridget of Sweden,** while praying in the Church of St. Mary Major, Rome, had a vision in which the Blessed Virgin appeared to her, having by her side holy Simeon, and an Angel bearing a long sword reddened with blood. This sword, says St. Alphonsus, recounting the circumstance, typified the long and bitter grief which never ceased to pierce the heart of Mary.

The Seven Dolours of Mary commemorated by the faithful in the Rosary of the Dolours are (1) the Prophecy of Simeon ; (2) the Flight into Egypt ; (3) the loss of the Holy Child in Jerusalem ; (4) the meeting Jesus on His way to Calvary ; (5) His death on the Cross ; (6) the opening of His side with a spear ; (7) the entombment of Jesus. The aforesaid Rosary, a favourite devotion of pious Catholics, has proved a source of abundant graces

and blessings. **St. Ignatius of Loyola** was very devout to Our Lady of Dolours, and wore on his breast for very many years a picture representing her at the foot of the cross with her heart transfixed with a sword. To her he addressed his constant prayers. When Father Anthony Araoz, his nephew, was about to leave Rome for Spain, the Saint gave him this picture saying: "Since the day of my conversion, when I exchanged my secular dress for the garb of a penitent, never has this picture left me. I have had it always on my heart with my crucifix, and I have received from it wonderful help. Take it therefore: let it be to you the pledge of a perpetual assistance from our Lady, and the treasure of your heart." This picture is preserved at Sarragoza in Spain, and is known as "St. Mary of the Heart."

The **Stabat Mater** composed by Blessed Jacopone di Todi (d. 1306) is the most beautiful sequence ever written on our Lady's sorrows, and has been included in the Liturgy of the Church. Sir Walter Scott admired it so greatly that he is reported to have said he would give all his works to have written such an exquisite soul-stirring composition as that.

SECTION LXXXVIII

Our Lady honoured by Ordinary Duties

ST. JOHN DAMASCENE exhorts us to remember Mary in all our actions. "Let us make our memory the tabernacle of the Virgin." St. Bonaventure also bids us "at every moment think of Mary." "Who can live," exclaims St. Bernard, "without loving Mary?" and if we love her we shall think of her continually. See Père Blot's *Jour de Marie*, from which this and the following section are borrowed.

On *rising in the morning*, kneel and ask our Lady's

blessing, as M. Olier, founder of the Congregation of St. Sulpice, used to do: then kiss respectfully her image or medal. Afterwards, place into her blessed hands all the actions you will perform during the day, to be presented by her to the Sacred Heart of Jesus. Blessed Henry Suso, of the Order of St. Dominic (d. 1221), says of himself: "Every morning as soon as I awake, my soul turns towards thee, O Mary. It is sure that all that is presented to God through thy most pure hands, of however little value in itself, will be favourably received in consideration of thy sublime dignity."

At *Study*, offer up your work to Mary and beg of her light and help. Blessed Albert the Great, master of St. Thomas of Aquin, Father Francis Suarez, S.J., one of the greatest of theologians, and many other learned men, whose names have become famous, seemed at first destitute of natural talent; but their devotion to Mary made up for any intellectual shortcomings, and they rose to be the glory and admiration of their century. St. Edmund of Canterbury, while at study, always had an image of Mary before him, and from time to time turned to her to ask for light. Such was also the practice of St. Leonard of Port Maurice and of Father Francis Suarez, S.J.

Daily Occupations. Begin them by kneeling to ask our Lady's blessing with St. Francis de Sales. This Saint never undertook any business without first imploring her aid on his knees. Such also the pious custom of St. Alphonsus Liguori, Monsieur Olier and many others.

Manual Work, the work of Martha. Unite it with the simple duties of Mary at Nazareth, and ennoble it by a pure intention. St. Bonaventure says somewhere that our Lady merited more by her simplest action, such as sewing or winding the flax from the distaff, than the Saints by their greatest works of zeal, because of the sublimity of her intention.

At table you may feel prompted, especially on Saturdays, to make in our Lady's honour some little sacrifice, imitating

in this the example of St. Vincent Ferrer. If anything be wanting or less palatable, never murmur or complain. The Blessed Curé d'Ars used to say: "Saints never complain."

On a Walk. Before you leave your room or re-enter it you should ask our Lady to bless you. Lanspergius, the great Carthusian writer, recommended his religious to kneel and salute Mary each time they returned to their cell. This was the habit of Father Alvarez de Paz, S.J., and of St. Alphonsus Liguori.

Going about the house. Whenever you pass an image or picture of our Lady say with St. Bernard "Ave Maria." Under his beautiful fresco of the Annunciation in St. Marco's convent, Florence, Blessed Fra Angelico inscribed the words: "Virginis intactae cum veneris ante figuram, praetereundo cave ne sileatur Ave": i.e. Whenever you pass before a picture of the spotless Virgin, be careful not to forget to say Ave."

Entertainments. Offer your hours of relaxation to Mary, and, if you can, introduce some thought about her in your conversation. This was the habit of St. John Berchmans. St. Jane Frances de Chantal used to invite her community to sing hymns to our Lady at recreation on her feast days. You at least can sing to her in your heart while others talk. St. Berchmans used to collect pious anecdotes about our Lady to serve as subjects of religious conversation. St. Aloysius playing at ball used to offer up the game to her, and the stake for which he and his fellow scholastics played was a certain number of Hail Marys.

Retiring to rest. St. Stanislaus before retiring to rest always turned towards St. Mary Major, Rome, and kneeling said three Hail Marys to ask our Lady's blessing. The Roman novices S.J. still observe this practice. The Hail Marys might be offered to obtain the grace of a holy death. This was what our Lady recommended to St. Mechtilde. You should also ask this Mother of Mercy

to pray for those who will die during the night, and especially those who are deprived of spiritual help.

SECTION LXXXIX

Our Lady honoured by Spiritual Exercises

MEDITATION. Every good Catholic should try to find a little time (at least ten minutes or one-quarter hour) every day for mental prayer, using some book of meditations with short but suggestive points like those of Father Richard Clarke, S.J. Begin the meditation by asking our Lady to teach you how to pray and to suggest to you holy thoughts. This was the devout practice of St. Elzear, earl of Arian in Provence. Blessed John Eudes, who founded the nuns of Our Lady of Charity, and the Good Shepherd nuns, wrote many admirable spiritual books, and acknowledged that he was indebted to Mary for the attraction he felt from his tender youth for mental prayer, as well as for the reading of pious books. Venerable Father Gonçalvo Silveira, a Portuguese Jesuit put to death in Monomotapa out of hatred of the Faith, used every Saturday to meditate on the life of the Blessed Virgin.

Holy Mass. St. Charles Borromeo always had recourse to our Lady before celebrating Mass, and recommended the same practice to all Priests. You should do the same before assisting at Mass. At the Consecration ask our Lord for some special grace through the love He bears for His holy Mother. Try to give all the pleasure you can to Jesus and Mary by hearing Mass very devoutly.

Holy Communion. On the eve of your Communion imitate St. Francis Borgia by asking our Lady to prepare in your heart a worthy dwelling-place for her Divine Son. In receiving Holy Communion imagine it is our Lady who is placing the Divine Child in your arms, as she did to St. Stanislaus. Let part of your thanksgiving be our Lady's Magnificat. Let one of your intentions in hearing Mass

and going to Holy Communion be to thank God for the sublime graces conferred upon Mary, particularly those of her Immaculate Conception, her divine Maternity, her spotless Virginity, and her glorious Assumption.

Visits to the Blessed Sacrament. Imagine you are entering the little home of Nazareth to pay a visit to Jesus and His blessed Mother. Salute them both reverently, and again thank our Lord for the wonderful graces and privileges bestowed upon her. St. Alphonsus Liguori wished that none should visit the Blessed Sacrament without at the same time visiting her. See his *Visits to the Blessed Sacrament.* St. John Berchmans used to feel great delight when visiting our Lord in churches dedicated to Mary. St. Stanislaus, after adoring the Blessed Sacrament in St. Mary Major, Rome, went to kneel before our Lady's miraculous picture and there fell into an ecstasy, exclaiming, "The Mother of God is my Mother!"

SECTION XC

Our Lady honoured by special Acts of Homage

THE **Rosary** and **Angelus** have been mentioned above.

The **Little Office** of the Immaculate Conception, also referred to above: § 75. Many find time to say this every day. The late Mr. Edmund Waterton, author of *Pietas Britannica*, and son of the great Naturalist, carried the little book of our Lady's Office with him wherever he went, and told the present writer that he had never for a single day omitted to say that Office since he was a boy at Stonyhurst. St. Louis, King of France, St. Elzear, St. Aloysius Gonzaga, St. Charles Borromeo, Ven. Cardinal Bellarmine, St. Francesca of Rome, St. Catherine and her mother St. Bridget of Sweden, St. Mary Magdalen de Pazzi, and many other Saints and saintly persons used to recite every day the Office of our Lady as it is in the

Roman Breviary. But this may be impossible for you, so try to say the *Little Office of the Immaculate Conception* in order to obtain of our Lady the grace of spotless purity.

Consecration to Mary. Father Nicholas Zucchi, S.J., a zealous missionary, recommended his penitents to recite the little prayer "My Queen and my Mother," etc., as a sure means of conquering evil temptations and preserving the soul in innocence and spotless purity. By means of this prayer he wrought prodigious conversions. St. John Berchmans used to recite daily the Sodality Act of Consecration, and St. Aloysius wrote for his own use a special act of dedication of himself to his beloved Mother. St. Bernardine of Siena dedicated himself every morning to the service of Mary; and St. Jane Frances de Chantal, before becoming a nun, considered her house as a convent of which the Virgin Mary was the Abbess.

Whenever the clock strikes. Many pious persons have the touching practice of saluting their loving Mother on hearing the clock strike. This was familiar to St. Catherine of Siena, St. Leonard of Port Maurice, St. Alphonsus Rodriguez, St. Alphonsus Liguori and many others. The latter Saint on hearing the clock strike would break off his conversation to recite the Hail Mary, and he used to say that one *Ave Maria* was worth more than the whole world. If your occupations or circumstances do not allow you to say the Hail Mary, you might with Venerable Father Vincent Caraffa, General of the Society of Jesus, say "Praised be God! Praised be holy Mary!" St. Francis Xavier's ejaculation on hearing the stroke of the clock was "Mother of God, remember me"; and St. Philip Neri's, "Virgin Mary, pray for us to Jesus." The Spaniards, at least in some parts, whenever they meet or enter a house greet each other with the words "Ave Maria purissima!" to which the answer is returned "Sine labe concepta."

The Picture of Mary. Every Catholic house should have a picture of the Sacred Heart and one of our Lady in some conspicuous place. In Italian homes a lamp is

kept burning before our Lady's picture, especially on Saturdays. Many Catholics have in the house a little altar with the image of our Lady, where the members assemble to say the Rosary. Many Saints delighted to gather flowers and crown our Lady's image or decorate her altar with them. Such was the practice of St. Joseph of Cupertino and St. Clare of Assisi. But better than natural flowers are pious prayers and little acts of self-denial in our Lady's honour.

Acts of Self-denial. If we are painstaking in God's service, we shall gain many victories over ourselves every day, and offer these like spiritual flowers on our Lady's altar. Such victories, as in conquering sloth, resisting sleep, checking one's appetite, never complaining of food or anything, etc., may appear small and insignificant, yet they become precious when united with a supernatural motive and offered to our Lord and His blessed Mother. Opportunities of conquering oneself in little things are never wanting: v.g. you might recite a few more prayers; or pray with your arms extended in the form of a cross; or kiss the ground; or kneel for a short time without any support; or sit less in the cosy armchair; or read less of the newspaper; or keep silence and custody of the eyes more carefully; or go out of your way to do a kindness; or take a little less of the more appetizing dishes at table; or never eat or drink between meals; or read more Saints' lives and less light literature, etc., etc. Such little victories are most pleasing to our Mother and are recorded by angels in heaven. Some further acts of self-denial, see § 93.

Saturday in our Lady's Honour. Try to hear Mass on that day, and if possible go to Holy Communion, your intention being to return thanks to God for the sublime privileges conferred on His holy Mother. Try also to gain some victories over yourself on Saturday. Very many Saints were in the habit of fasting every Saturday. If you can't imitate them in this, at least deprive yourself

of some little thing, or give an alms to the poor. St. Louis of France served the poor with his own hands on every Saturday; so also at times did St. Margaret of Scotland. If you have time you might hear a second Mass on Saturday, and imitate many holy persons who pray that their death may fall on that day of the week. On the subject of meditation on Saturdays we have spoken above.

It is said that at Crecy (1346) the English troops went into battle breakfastless, it being Saturday.

SECTION XCI

MARY HONOURED BY LOVING TRUST IN HER AS A MOTHER

OUR Divine Lord's last bequest to us as He hung upon the cross was to give us His holy Mother to be our Mother. "Woman" [1] (He thus addresses her as **the Woman of prophecy,** *the Woman* above all women, the perfect Woman, the co-operatrix in the Redemption of the world), "Woman, behold thy son. After that He saith to the disciple, Behold thy Mother. And from that hour the disciple took her to his own." In **St. John,** the beloved disciple, all the children of the Catholic Church were represented. This has been the constant belief and teaching of the Church. Thus by His words our Lord has made His own Mother to be our Mother in the supernatural order, or life of grace. The soul has a higher life, a supernatural one, but as real as the natural life of the body. As without our mothers our bodies could not have had life, so without Mary there can be no life in our souls,[2] and consequently she is our true Mother.

[1] Like γύναι (voc. of γυνή) in Greek, the Aramaic word our Lord used for "woman" signifies also *Lady*.

[2] All grace is of course from God, as all life is from God; but, as St. Bernard observes, God wills that His graces should come to us through Mary.

How lovingly our blessed Lady exercises the office of **Mother.** She has her *eyes* constantly directed upon us her children ("Turn those merciful eyes of thine towards us"), and all the dazzling forms of angels, who pass before her throne, do not cause her to turn her eyes and thoughts away from us. She has her *ears* constantly attentive to our cries, and all the ravishing music of heaven does not prevent her from hearing even the feeblest appeal for help from one of her exiled children. She has her *hands* constantly extended over us, those hands through which, St. Bernard says, God wills that all His gifts to us should pass. Her *heart* is full of maternal affection for us, and her beautiful mind is ever busy with plans how to get us safe through the perils of life to our bright home in heaven.

The Fathers of the Church frequently speak of Mary's Maternal intercession even in favour of enormous sinners. **St. Anselm** speaking in humility of himself says: "I was conceived in sin and born a sinner. Baptized and purified I again became a sinner; not such as I was at first (by original sin), but more defiled and unclean (by actual sin). This is why I seek an advocate so powerful that after Thy Son (O loving Mother) there is none more powerful and august in the whole of creation. The (catholic) world has its apostles, patriarchs, prophets, martyrs, confessors and virgins, excellent protectors, whose help I implore. But thou, my Queen, art better and greater than all these intercessors; for thou art their mistress and the Sovereign Lady of all the Saints, and even of all the Angels, of the kings and princes of this world, of the rich and the poor, of masters and slaves, of the great and the humble; that which they can all do with thee, thou alone canst do without them. And thou canst do so because thou art Mother of our Lord, the Spouse of God (the Holy Ghost), the Queen of heaven and earth. It is therefore thee that I seek, to thee that I have recourse, and whom I supplicate to help me in all things. If thou

art silent, none will pray for me, none will help me; if thou prayest, all will pray and all will help. For we know undoubtedly, O God, that Mary enjoys such credit with Thee, that her wishes can never fail to be accomplished. Our salvation is, therefore, in her loving hands." Oratio xlvi. *ad Virg. Mariam.*

SECTION XCII

Mary honoured by Imitation of her Virtues

A TRUE devotion to the Blessed Virgin has always been looked upon as an assured sign of salvation. "Servus Mariae nunquam peribit." A true servant of Mary will never be lost, says St. Anselm. But true devotion consists not merely in reciting certain prayers to her (the Rosary, Angelus, etc.), or in wearing her scapulars, but in trying to imitate her virtues as far as we can with God's grace. She is our Mother, and we her children should in some way try to resemble her. Now (1) Mary was *holy* and *unspotted*, untouched by the least sin; so we, her children, if we are to bear that title worthily, must have a horror of sin, not only of mortal sin but also of deliberate venial sin. Mortal sin would make us cease to be her children, for we become thereby the deadly enemies of her Divine Son. Venial sin makes us displeasing to her and Him; and though it does not break off relationship with them altogether, it produces a cooling of affection, and checks to some extent the loving benevolence they wish to show us. (2) Mary on earth was *poor* and *detached* from the things of this world, its riches, pleasures, favour, esteem, etc. So we, her children, must rid ourselves of all inordinate attachment to creatures, v.g. to money and the things that money can purchase, and try to be poor of spirit, undisturbed by the coldness or even hatred and persecution of the world. (3) Mary's life was one of *suffering* and *martyrdom*; so we must bear our crosses

patiently and resignedly, knowing that it is by the cross we are to win our crown. Crosses are sure to come, whether (*a*) from bodily ailments, or (*b*) from mental anxieties and trials, or (*c*) from family troubles, or (*d*) from reverses of fortune, and failure in our work, or (*e*) from the unkindness and ingratitude of others. These crosses, if accepted in the right spirit, are precious: they count for our eternal reward, and they make us true disciples of Jesus, and companions of our Lady at the foot of the Cross. (4) Mary's great characteristic virtues were her *humility* and *purity*. "He hath regarded the humility of His handmaid." St. Bernard says she pleased God by her purity, which was far greater than that of the angels, but she drew God down into her breast by her humility. Purity and humility (so contrary to the horrid characteristics of the world, concupiscence of the flesh, and pride of life) must be also our cherished virtues, jealously protected by prayer and self-denial against the blighting influence of the world, if we wish our Lady to acknowledge us as her children. (5) Mary's immaculate heart is full of *charity*, so we her children must be full of tender consideration for one another, and full of patient forbearance of one another in our shortcomings and defects.

Mary is styled the "Mirror of Justice," reflecting the radiance of God's infinite holiness; so each of Mary's children should be like a little mirror reflecting the purity, innocence, humility and charity of our spotless Mother.

SECTION XCIII

Mary honoured by imitating the Pious Practices of the Saints and other Saintly Persons

WE may imitate the Saints in one or more of the following ways:

(1) St. John, the beloved disciple, by taking her to be our Mother and doing all we can to please her.

(2) St. Bernard by saluting her images or pictures whenever we pass them.

(3) St. Edmund of Canterbury by having her image or picture (or at least the thought of her) before us at our work or study.

(4) St. Francis de Sales by kneeling to ask her blessing before any undertaking.

(5) St. Ignatius of Loyola by wearing her image or picture near our heart.

(6) St. Simon Stock by devoutly wearing her scapular.

(7) St. Dominic by devout recitation of the Rosary.

(7*a*) St. Francis of Assisi by unbounded confidence in her.

(8) St. Francis Xavier by beginning our actions with an invocation to her.

(9) St. Aloysius by consecrating the flower of our innocence to her.

(10) St. Stanislaus by enthusiastic love for her as our Mother, and the devotion of the three Hail Marys.

(11) St. John Berchmans by introducing her praises with anecdotes of her in our conversation.

(12) St. Alphonsus Rodriguez by constantly turning our mind and heart to her.

(13) St. Philip Neri by reciting rosaries of ejaculatory prayers to her.

(14) Father Francis Suarez by consecrating our studies to her and consulting her in every difficulty.

(15) Father Balthasar Alvarez by carrying her picture on our breast as a shield against temptation.

(16) Father Martin Guttierez by sheltering under her mantle when the tempter is near.

(17) St. Alphonsus Liguori by bringing others to love and praise her.

(18) St. Bernardine of Siena by acts of self-denial in her honour.

(19) St. Louis of France by great kindness to the poor for her sake.

(20) Blessed John Eudes by great devotion to her immaculate Heart.

(21) Blessed Peter Canisius by writing something about her, or at least instructing others to love her.

(22) Blessed Margaret Mary by kissing the ground and reciting the Ave Maria.

(23) Blessed Peter Faber by beginning each prayer (each canonical hour) by pronouncing several times the sacred names of Jesus and Mary, to rouse our fervour and awaken attention.

(24) St. Francis Borgia by distributing pictures of her to children and others.

(25) St. Teresa by regarding our Lady as Superioress of the house where we live. She placed the keys of the convent in the hands of a statue of Mary, which she had set up in the Prioress's stall.

(26) St. Joseph of Cupertino, St. Clare and others by bringing flowers to our Lady's altar.

(27) St. Stanislaus (again) by finding delight in reading books about her.

(28) The Seven Servite Saints by devoutly reciting the Stabat Mater.

(29) St. Jane Frances de Chantal by singing on her feasts the "Salve Regina," or "Ave Maris stella."

(30) St. Bonaventure by meditating on her life, especially on Saturdays.

(31) Monsieur Olier by never leaving the house without asking our Lady's blessing.

(32) Father Zucchi, S.J., by reciting morning and night the prayer "My Queen and my Mother" and spreading this devotion.

Some further acts of self-denial in honour of our Lady.
(See p. 242.)

(1) To fast, or at least deprive ourselves of something, on Saturdays and eves of her feasts.

(2) To rise punctually at a fixed hour.

(3) To be silent when others say sharp things to us or about us.

(4) To yield at once when any one contradicts or challenges a statement of ours.

(5) To say nothing in one's own praise.

(6) To bear discomforts as of heat, cold, rain, fog, insects, etc.

(7) Never to eat or drink between meals.

(8) To suffer patiently the rudeness or inconsiderateness of others.

(9) Not to assume a lazy, too indulgent posture in one's room.

(10) To welcome troublesome visitors.

(11) Not to waste valuable time over newspapers, or light and fugitive literature.

(12) To guard one's tongue by silence: also to guard one's eyes.

(13) To go on foot when inclined to take a bus, taxi, or cab.

(14) Never to complain or grumble whatever happens.

(15) To avoid useless visits, useless gossip, useless letters.

(16) To give extra time to spiritual reading.

(17) To take the lowest place without affectation.

(18) To go to bed early at a fixed hour.

(19) To give to the poor money intended for enjoyment.

(20) To yield to the will and inclination of others.

SECTION XCIV

Mary honoured by Devotion to her Miraculous Pictures

ONLY a few special pictures are here mentioned:

1. Our Lady of Perpetual Succour. See *Pilgrim Walks in Rome*, 118.

2. Our Lady of Genezzano. (See § 63.)

3. Our Lady of the Wayside. Madonna della Strada. See *Pilgrim Walks in Rome*, 337.

4. **Our Lady of Quito.**

On April 30, 1906, the boys, to the number of thirty-six, who formed the boarding-school of the Jesuit Fathers at Quito, had just finished supper and Father Alberdi was preparing to conduct them to the study hall, when the Father Prefect gave them recreation in the playground. To the elder pupils he spoke of the earthquake at San Fran cisco, whilst the others played or talked as usual. Four of the smallest, who on the previous day had made their first Communion, remained in the refectory and were conversing on pious subjects, when suddenly the youngest, Jaime Chavez, lifted his eyes, and as if urged by an interior movement, fixed them on a picture of Our Lady of Seven Dolours hanging on one of the walls of the refectory at a distance of about three yards. O wonder! He saw the Blessed Virgin slowly open and shut her eyes. Without seeking to explain what he saw he made it known to his companions, who, frightened, called the professors and pupils. All, especially Father Roesch, Prefect of Studies, pretended that it was a delusion and refused to believe it. They drew near to the picture, however, and were witnesses themselves of the prodigy, which lasted about a quarter of an hour. Without awaiting the end the Father Prefect conducted the boys to the Chapel to recite the Rosary.

This picture is an oleograph representing Mary, her heart pierced with seven swords. It is of medium size, very devotional and expressive, especially because of the look of sadness in our Lady's face. The miracle was repeated afterwards more than twenty times. The second time it was again in favour of the boys. At 8 p.m. the pupils were again reciting the Rosary and night prayers in the Chapel where the holy picture had been removed. When they came to the litany, they called out altogether, "See, she is moving her eyes," and at the same instant

the bells began to ring without any one having touched them. Such an extraordinary event, of which so many persons, young scholars, Fathers, Brothers, servants of the college, were witnesses, had to be, and was the object of a serious examination on the part of the ecclesiastical authorities.

The canonical process was carried out with the greatest prudence. To the great consolation of the faithful, six weeks after the event the Vicar Capitular of Quito ordered the miraculous picture to be carried in procession from the college refectory to the church of the Jesuit Fathers, where a solemn triduum was to be celebrated. The procession was magnificent; all the religious communities of the town, the different associations and confraternities, colleges and schools, nearly all the nobility of the capital and more than 30,000 people took part in it. Such a general and spontaneous manifestation of faith had not been seen in Quito for a long time. Senor Alfaro, President of the Republic, sent the military band to join in it, and several detachments of soldiers. The triduum drew such a concourse of the faithful that the Church, though large, was too small to contain them.

In the church the prodigy was repeated several times in presence of the crowd gathered together to see the miracle. Many remarkable conversions took place. A little time after the triduum a novena was made to implore Mary's aid in favour of Ecuador. During three consecutive days our Lady renewed the prodigy, and thousands of people were able to observe it at their ease, for on one occasion the extraordinary event lasted throughout a whole morning. On July 6 the Bishop of Ibarra, Don Frederick Gonzales Guarez, recently named Archbishop of Quito, came to take possession of his new See. The wonder then was thrice repeated. The last time was at 3 p.m. when the new Archbishop was making his entrance into the town. Whilst the choir was singing "Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos

converte " (Turn then, most gracious Advocate, thine eyes of mercy towards us), the Blessed Virgin slowly moved her eyes. Suddenly the frame and background of the picture disappeared, and the figure stood out as if in relief. The complexion of the face was that of a living person. She several times opened and shut her eyes. Twice she raised them heavenward. At times the eyelids closed as though she was making an effort to repress the tears. Then she became pale, her face waxlike as of a person about to expire. The people dismayed broke out into cries and sobs imploring pardon and mercy, when gradually the countenance resumed its serenity and natural colour.

Three little children, having one day entered the private chapel of the college, where the holy picture had been placed, found her weeping. The last time that this prodigy took place, towards the end of July, our Lady did not manifest any signs of suffering: she turned her eyes towards the tabernacle. It is said that at times she looked from side to side as if seeking some one among the assembled crowd.

There was an impression at the time that some impending calamity was portended by this miraculous manifestation; and subsequently some have connected it with the great European war that broke out in 1914. Several remarkable miraculous cures have since taken place, on copies of the picture being applied to sick persons, and on October 12, 1907, Pope Pius X granted by his own hand an indulgence of 100 days to all the faithful who should recite three Hail Marys before the holy picture or a copy of it.

SECTION XCV

Our Lady honoured by working for the Conversion of Sinners

REFUGE of Sinners and **Advocate of the Fallen** are titles we give to this Mother of mercy, and they are titles that appeal to us for we have great need of pardon. It is from God indeed, through the merits of Jesus Christ, that we hope for mercy. But we know that God is angry; that Jesus Christ is full of zeal against sin, that He wishes to destroy and punish it; that since His Resurrection He has been made Judge, because He Himself had been judged by men, and that the Father has committed to Him the care of His vengeance. It is true that Jesus Christ also fills the office of Advocate pleading with the Father for us; but this does not take away His office of Judge: so we have need, before appearing in His presence, of another powerful intercessor. Judgment tempered with mercy has been given to the King's Son: mercy pure and simple has been entrusted to His Mother. Mary having no part in executing God's justice is our second hope: the sinful count upon her for a reconciliation with their Judge, who fortunately has become their Brother by means of Mary their common Mother. Petitalot, 369.

St. Bernard's beautiful words on our Lady's mercy, see § 84.

There is nothing we can do that gives such pleasure to Jesus and His holy Mother as to work for the conversion of souls. If there is joy before the Angels of God upon one sinner doing penance, greater joy there is to the Queen of the Angels, and greatest joy of all to her Divine Son. St. James says, "He that causeth a sinner to be converted from the error of his ways shall save his own soul and shall cover a multitude of sins." Jas. v. 19. We may work for the conversion of souls (1) by the *Apostleship of the*

Word, if we have opportunity of instructing others; (2) by the Apostleship of *Prayer,* which is more efficacious than argument; (3) by the Apostleship of *suffering,* offering our pains and acts of self-denial for the conversion of souls; (4) by the Apostleship of *holy example.* "So let your light shine before men that they may see your good works and glorify your Father who is in heaven." Matt. v. 16. "And teach them too, as love knows how, by kindly words and virtuous life." Hymn "Faith of Our Fathers."

On the "Archconfraternity of the Immaculate Heart of Mary for the conversion of sinners," see "Our Lady of Victories, Paris." § 64; also Petitalot, 436.

In his *Glories of Mary* St. Alphonsus Liguori has collected many remarkable instances of conversions of sinners through the intercession of this Mother of Mercy.

SECTION XCVI

Mary honoured by helping the Holy Souls

MARY is not only Queen of Heaven and earth, i.e. of the Church triumphant and Church militant, but her sway also extends over the Church suffering in Purgatory. The Souls in Purgatory are Holy Souls; they died in the grace of God; they are portion of the Elect of God; their names are inscribed in the Book of Life; they are destined to enjoy the Vision of God, and to be associated with the angels and saints of God; they are signed with the sign of salvation; their crowns and robes of glory are waiting for them in heaven; they are inexpressibly dear to the Sacred Heart of Jesus and to the Immaculate Heart of Mary. Moreover they are our brethren, having the same Divine Father, the same Brother Jesus Christ, the same loving Mother Mary. So charity to them is a special duty, and by it we give joy to the heart of our blessed Mother. They cannot help them-

selves, but we can help them (1) by our prayers and communions; (2) especially by Holy Mass; (3) by gaining indulgences for them; (4) by almsgiving and acts of self-denial. These prayers and good works we can put into our Lady's hands to be applied to the souls she wishes us most to help. If we are to believe the revelations of certain holy persons, our Lady has been seen more than once comforting the souls in Purgatory, and bringing to them the "light and refreshment" obtained by the prayers of the faithful.

Hardly any work of charity or mercy is so pleasing to our Lady as that which is exercised towards these her suffering children. By devotion to them we are performing the several works of mercy: (1) we are *feeding the hungry* and *giving drink* to the thirsty. After this life the soul hungers and thirsts after the possession of God with a vehemence of which we can form no conception: and we satisfy that hunger by hastening their admission to the banquet of the Elect: (2) we *clothe the naked* by procuring for them more speedily the robes of glory that await them: (3) we *harbour the harbourless*, i.e. shelter the homeless, by opening for them the gates of their blessed home in heaven: (4) we *visit the sick*, for the privation of the Vision of God is to them a sickness far more painful than the fire or the darkness of their prison: (5) we *visit the imprisoned*, and like the Angel that descended into the furnace of Babylon to protect the three Hebrew children, we beat back the flames and cause the centre of the furnace to be for a time like the blowing of a soft wind—Refrigerium.

Such charity on our part touches deeply our Mother's heart, and she will certainly see that mercy is shown to us in proportion as we have shown it to others.

SECTION XCVII

Mary honoured at Pontmain and Pellevoisin

Recent Apparitions

IN the XIX Cent. France was honoured by five apparitions of our Lady, viz. 1. to Sister Catherine Labouré in **Paris,** 1830 (see § 74); 2. to Maximin and Melanie at **La Salette** in 1846 (see § 64); 3. to Bernadette at **Lourdes** in 1858 (see § 64); 4. to Eugène and Joseph Barbedette at **Pontmain** in 1871; 5. to Estelle Faguette at **Pellevoisin** in 1876.

The first and third of these have been recognized as authentic by the supreme authority of the Holy See: the second, fourth and fifth, though approved as to their reality by French Bishops, await the final judgment of the Church. La Salette having been the scene of phenomenal cures, the Bishop of Grenoble founded there an association of prayer, under the title of "Notre Dame Auxiliatrice de la Salette." He also issued a pastoral letter in 1851 expressing his approval of belief in the apparition. For the story of this apparition and the controversy as to its reality, see *The Blessed Virgin in the Nineteenth Century*, by Bernard St. John, Part III, 111–205. See also "The children questioned by the Blessed Curé d'Ars." Ibid. 149 seq. Their letters to Pope Pius IX, 156. Papal Indult, 161. Bishop Ginoulhiac on the truth of the apparition, 167.

Pontmain in Mayenne, 1871. A full account of this apparition will be found in the work just referred to, page 337 seq. Besides Eugène and Joseph Barbedette, two little girls, Françoise Richer and Jeanne Marie Lebossé, were also privileged to see the figure of our Lady resplendent in the sky. The event was inquired into by several Ecclesiastical Commissions appointed by the Bishop of Laval (p. 373), and on February 2, 1872, a pastoral letter was issued by his Lordship stating his belief in the reality

of the apparition, and at the same time his intention to submit the matter in all humility and obedience to the judgment of the Holy and Apostolic See. The year 1873 saw upwards of 100,000 pilgrims and visitors to Pontmain. In 1875 a stately church of Our Lady of Pontmain was built and opened, commemorative of the great event.

Pellevoisin, in the department of the Indre, 1876. In this case our Lady is said to have appeared fifteen times to Estelle Faguette, a sick person, aged thirty-two, and to have revealed to her in one of them the devotion of the Scapular of the Sacred Heart. This devotion has received the approval of Popes Pius IX and Leo XIII. Estelle was considered to be dying of consumption, and the doctor had pronounced her case hopeless: but though paralyzed and given only a few hours to live, she was miraculously cured (p. 423). An ecclesiastical commission was appointed to examine into the truth of the apparitions, and the case was then referred to the Holy See. Though the latter reserves its decision in all three cases—La Salette, Pontmain, Pellevoisin—Leo XIII has attached an indulgence of 200 days to a prayer to Our Lady of Pellevoisin, which prayer is based on some of the leading facts of the Apparitions (p. 445). Several miraculous cures followed, for the particulars of which see the work by Bernard St. John quoted above, p. 446 seq. On Pope Leo XIII receiving Estelle in audience, see p. 471. Crowds of pilgrims now go to Pellevoisin both to honour our Lady and to be invested with the scapular of the Sacred Heart revealed by her.

SECTION XCVIII

Mary honoured by all generations calling her Blessed

LUKE i. 48. "For, behold, from henceforth all generations shall call me blessed." The following thoughts are taken from a discourse in the *Universe*.

The Magnificat has been truly called the hymn of the Incarnation; and its glowing words were spoken in circumstances the like of which had never before, and can never again surround any human being. To the illuminated soul of Mary, the Angel's words at the Annunciation—"Blessed art thou among women"—are prophetic; and as recompense of her unfailing faith, the present and future stand out in accurate detail and with crystal clearness before her divinely-taught intellect. The Incarnation from a merciful promise has become a real fact; the Kingdom of Christ reigns over the earth; and as she sees her name, with love and reverence, handed down through the rolling centuries, her soul bursts forth, like some sun-sprayed fountain jet, into the prophetic utterance: "All generations shall call me blessed." No nation but has rung with its echo; no people but have cherished and passed the message onward. It stands rooted and imperishable in the language and literature of a hundred tongues; the canvas and fresco of the painter reap immortality from its rich inspiration; in many a statue and altar the cold granite and marble glow into life and radiant beauty under the sculptor's chisel; the historian's hard, stern chronicles soften into the quivering transcript of living emotions, as his pen unfolds the story of Mary's greatness and Mary's love. Like a trumpet blast, this song of nearly 2,000 years ago has reverberated through all the cycles of time the world over, and to-day, as of old, the warder standing on the impregnable watch-tower of the Catholic Church proclaims anew to the Christian peoples the inviolable sinlessness of the Virgin Mother of God.

SECTION XCIX

MARY HONOURED BY INVOCATION OF HER NAME, AND BY APPEAL TO HER IN TIME OF WAR

ON the name of Mary see § 13, 80. "Glorious and admirable is thy Name, O Mary," exclaims St. Bonaventure, "those who pronounce it need not fear all the powers of hell, for the devils on hearing that name instantly fly, and leave the soul in peace." St. Bernard, speaking of the invocation of this holy name, says: "O Mary, thou canst not be named without inflaming the heart of him who does so, with love of thee." Blessed Henry Suso was often heard to exclaim: "O Mary, what must thou thyself be, since the very name is so amiable and gracious."

Pope Benedict XV, in his Christmas Allocution, December, 1915, after speaking of the earnestness with which all the members of the Church should pray for a cessation of the terrible war that was turning Europe into a scene of horror and desolation, added: "Our sight of Christ (the Prince of Peace) born for us is made complete by our sight of Mary, in whom the faith of believers, and the love of sons recognize not only the Queen of Peace, but the Mediatrix between rebellious man and the merciful God. She is the *aurora pacis rutilans* across the darkness of this world. She fails not in her plea to her Son, albeit *nondum venerit hora ejus*. And she who has not failed to plead for suffering mankind in the hour of peril will surely hasten to meet our supplications, Mother of so many orphans, Advocate for us all in this our tremendous ruin.

"Therefore with this great purpose, not less than with the intention of guiding Christian thought and Christian faith to the prevailing ministry of the Mother of God, We, echoing the sigh of many of Our children far and near, permit that to the Litany of Loretto be added the invo-

cation 'Queen of Peace.' Will Mary, who is Queen not of wars and slaughter, but of the kingdom of peace, disappoint the trust and the prayers of her faithful children? Will she, in the most blessed night when, fulfilling prophecies and promises of happy and golden days, she gave us the Celestial Babe who is the author of all peace, not smile upon the prayers of children called by the Episcopate and by Ourself to the holy Eucharistic table to honour this most beloved festival? When man has hardened his own heart, and his hates have overrun the earth; when fire and sword are raging, and when the world rings with the sound of weeping and the noise of arms; when human reason is found at fault, and all civilized rights are scattered like thistledown, faith and history alike point us to the one succour, to the omnipotence of prayer, to the Mediatrix, to Mary. In all security and trust we cry *Regina pacis, ora pro nobis.*" *The Tablet*, January 1, 1916.

SECTION C

Mary honoured by praise of her Humility

OUR Lady's humility in the Incarnation was heroic: it drew down upon her the eyes of God and led Him to choose her to be His Mother. "Quia respexit humilitatem ancillae suae." Though saluted by the Angel as *full of grace*, as *blessed among women*, as about to be the Mother of the Messias, the everlasting King, as about to conceive the Son of God miraculously, she replies that she is but the *ancilla Domini*, a little servant of the Lord. For one who is poor in material, intellectual or spiritual resources, humility is a necessity and occasions no surprise: but that one richly endowed with every best gift should esteem herself as nothing, is heroic humility. St. Bernard says of her: "She pleased God by her vir-

ginity, but by humility she hath conceived." The same Saint adds: "That a converted sinner should humble himself, is but an act of justice which he renders to himself; but that Mary, as pure as the star which precedes the day, and elevated even above the angels, should only think of her dignity in order to humble herself the more, is a prodigy of humility."

Mary's whole life was but one continued practice of humility, having ever in mind that the Son of the Eternal Father, by becoming man in her womb, had reduced Himself to the lowest state of abjection. *Exinanivit semetipsum.* Phil. ii. 7. She remembered all the self-annihilation of this God-Saviour, all the ignominious treatment which He suffered, all His lowliness and self-effacement for thirty years; and His example so perfected her humility, that she deserved to be raised above all the choirs of angels. Knowing, too, that humility is the first step on the ladder of virtues, and that none give greater pleasure to God, she used all her efforts to humble, abase and annihilate herself—as her Divine Son had done—so to please and glorify her Creator. "Respexit humilitatem ancillae suae."

SECTION CI

Mary honoured by reverence for her Spotless Purity

THE Church applies to our Lady the words of the Canticle of Canticles, "Hortus conclusus soror mea" (My sister is as a garden enclosed), a garden typified by the terrestrial paradise. The Garden of Eden was enclosed, with Cherubims set to guard it; it was enriched with every charm of natural growth and natural scenery; blessed with a soft temperate climate; abounding in trees laden with fruit all the year round. So our Lady's virgin soul was protected by seraphic spirits, clothed with the

beauty of sanctifying grace, adorned with the flowers of every virtue, the lily of purity, the rose of charity, the violet of humility, the spikenard of patience: it was redolent too with the fragrance of holy prayer, and lit with the radiant glory of the Deity within her. Mary's soul was a paradise enjoying perpetual tranquillity and serenity, swept by no winds of temptation, no stormy gusts of passion; darkened by no clouds of ignorance, no mists of thoughtlessness; suffering neither from the heat of concupiscence nor the frost of tepidity. Her soul was a paradise never once desecrated by the slimy trail of the serpent. She was all pure and spotless, whiter than the snow, purer than the light, brighter than the highest Archangel. St. Anselm says of her: "It was only fitting that the Virgin, to whose care God the Father was pleased to confide His only Son, should shine with a dazzling purity, surpassing all but that of God Himself." St. Ambrose writes that when Mary was on earth her presence alone inspired all who looked at her with a love of holy purity. St. Thomas of Aquin, quoted by St. Alphonsus Liguori, says that even the images of this chaste, spotless Virgin extinguish the flames of sensual desires in those who look at them with devotion. Blessed John d'Avila spoke of many suffering from impure temptations who were preserved chaste and spotless by devotion to the Blessed Virgin. Father Nicholas Zucchi, of the Society, spread everywhere the little prayer "My Queen and my Mother," as a most efficacious remedy against these temptations.

It is said that from her very infancy Mary felt inspired to consecrate to God her whole being by a *vow of perpetual virginity*,[1] knowing that the more perfectly she possessed this virtue, the more she would resemble Him who is purity by essence. When the angel announced to her that she was to be the mother of the Most High, she withheld her acquiescence until she was assured that the divine

[1] See the words of St. Bede, § 82.

maternity would not prejudice her vow. On this our Lady's vow see Father Gallifet, S.J., *Devotion to the Blessed Virgin*, p. 145. Father Petitalot, S.J., *The Virgin Mother*, p. 139. The early Fathers of the Church, St. Jerome, St. Epiphanius, Origen and others, greatly extol the spotless purity and virginity of Mary.

SECTION CII

Mary honoured by proclaiming her Privileges

FATHER SUAREZ, S.J. (tom. ii., 3 p., d. 18, § 4) enumerates her privileges as follows :

1. Sanctity (sanctifying grace), the greatest ever accorded to any pure creature, communicated to her from the first moment of her conception :

2. Suppression of concupiscence, that distressing legacy of sin, showing its presence in us by hateful passions that so easily catch fire at the least spark of temptation :

3. Confirmation in grace, so as never to forfeit it by grievous sin, and never to suffer the least diminution of it by venial sin :

4. Continual progress in grace by heroic acts of virtue, especially charity, whereby it was increased to a degree beyond that of saints and angels.

5. The use of reason from the first moment of existence, so that she began at once to accumulate vast treasures of merit.

6. Divine Maternity combined with spotless Virginity, by a stupendous miracle of the Holy Ghost : " Ecce Virgo concipiet et pariet filium."

7. Virginal, miraculous delivery, without incurring the sentence denounced against Eve, " In sorrow shalt thou bring forth children."

8. Her being a fathomless sea of grace, surpassing the perfections of all the Saints together.

9. The state of incorruption after death. Psalm xv. 10

"Thou wilt not allow Thy holy one to see corruption."

10. Her glorious Assumption into heaven, and her coronation as Queen of heaven by the ever adorable Trinity.

11. Her power as intercessor with God. She is the King's mother, so one prayer from her is of more avail than the united prayers of all the Saints, who are the King's servants.

It is the teaching of Fathers and Theologians (v.g. of Suarez) that "God loves the Blessed Virgin by herself more than all the other Saints together." Prov. xxxi. 29, "Many daughters have gathered together riches: thou hast surpassed them all." St. Bonaventure explaining this text, says: "She has surpassed all the daughters (Saints) in nature, in grace, in glory. She has surpassed all the souls of men, all the intelligences of Angels." St. Augustine says God made her "Digna digni," (worthy of His worthiness). St. Gregory the Great compares her dignity and corresponding sanctity to a lofty mountain, whose summit towers above all others. St. Sophronius on our Lady's dignity, see above, § 4.

SECTION CIII

Mary's honour defended against non-Catholics

"*MARIOLATRY*" is a term frequently applied by Protestants to the honour shown by Catholics to the Blessed Virgin, and implies that we worship her with *Latria* as though she were divine. Such worship is directly contrary to Catholic teaching, and would be considered by Catholics as blasphemous and idolatrous. Catholics love and honour Mary as the Immaculate Mother of God and the greatest of His Saints, with a special honour known as **Hyperdulia** (i.e. a homage greater than is paid to the Saints who are the servants of God): but they know that she is only a creature, and that therefore to *adore*

her would be a grievous sin of idolatry. "We adore no Saints," wrote St. Epiphanius in the IV Cent. . . . "Let Mary then be *honoured*, but the Father, Son and Holy Ghost alone be *adored*." Adv. Collyrid. I. xxix.

1. Protestants ask: "Why does the Catholic Church show such devotion to the Blessed Virgin? is it not unscriptural?" *Reply.* We honour her because she is the Immaculate Mother of God, and so entitled to a higher honour than is paid to the Saints. We honour her who was respectfully saluted by an Angel; her through whose agency the Incarnate Lord first exhibited His power in the case of St. John the Baptist and his mother St. Elizabeth; her whom the Angel and St. Elizabeth greeted as "Blessed among women"; her at whose request Christ worked his first miracle (at Cana): her to whom the Creator of the Universe was obedient; consequently such honour is not unscriptural.

Moreover devotion to Mary necessarily follows from a genuine belief in the Incarnation: "Mary is the Mother of God. She is not merely the Mother of our Lord's manhood, of His body; but she is to be considered the Mother of the Word Himself, the Word Incarnate." Newman, *Discourses to Mixed Congregations*, xviii. Such being her dignity and office, far higher than that of any other creature, we must needs conclude that her gifts of grace and glory are above those of all angels and saints, and accordingly that the honour to which she is entitled is similarly beyond theirs. Such is and ever has been the mind of the Church. "Rightful is it to honour thee, O Theotokos, ever to be blessed, free from all stain; Mother of God, more full of honour than the Cherubim, more glorious than the Seraphim; who without loss of thy virginity didst bring forth the Word." Liturgy of St. Chrysostom.

2. How can Catholics prove that Mary remained ever a Virgin after the birth of Christ? What about the "Brethren of our Lord" mentioned in the Gospel?

Reply. An answer has already been given to the latter

question. (See p. 220 note.) Although Holy Scripture speaks only of our Lady being a pure Virgin in the conception and birth of Christ, yet that she remained ever a Virgin we know (1) from the teaching of the early church, v.g. of Pope St. Martin I in the third canon of the Council of Lateran held in 649 (see Denziger, *Enchiridion*, No. 256); of Pope St. Siricius (d. 398) (Denziger, Ibid. No. 91); of Pope Adeodatus and others; (2) from the writings of St. Jerome (against Helvidius [1]), of St. Epiphanius, Origen and others. These early Fathers speak of the contrary opinion as blasphemous, sacrilegious, impious, irreligious. Hurter, *Theologiae Dogmat. Compend.* II, No. 658. "Believe the Scriptures," exclaims St. Jerome, "therein we read that Mary was a Virgin; therein we do not read that she ceased to be a Virgin." On the contrary the whole of that beautiful intercourse between the Archangel Gabriel and the Blessed Virgin at Nazareth leads to the inevitable conclusion that Mary had vowed her virginity to God. She asked the Angel "How shall this be done because I know not man." And St. Augustine says "She would certainly never have uttered these words, had she not vowed her virginity to God." "Mary was the first of women," says St. Bede the Venerable, "to offer her virginity to God." (See p. 219.)

3. But is not our Lord called in Scripture Mary's "first-born Son," implying that she had afterwards other children? *Reply.* The expression "First-born" (primogenitus) had a special significance, because such a child had to be offered in the temple and a ransom paid if it was to be freed from the temple service: it by no means implies other children, for the law regarding the first-born (Exod. xxxiv. 19, 20) was binding at once, whether there were other children or not.

[1] Helvidius, Jovinian and other heretics of the IV Cent. were condemned by the Synod of Rome, A.D. 381, and of Capua, A.D. 392.

SECTION CIV

Some prayers of the Saints and other Holy Persons to our Lady

1. **ST. BERNARD.** "Remember, O most loving Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help and sought thy mediation was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my Mother. To thee I come, before thee I stand, a sorrowful sinner. Despise not my petitions, O Mother of the Word Incarnate, but mercifully hear and grant my prayer. Amen."

2. **The Same.** "O Mother of Mercy, by thee may we have access to thy Son, and by thee may He receive us, who was given to us by thee. O Lady, our Mediatrix, our Advocate, commend us to thy Son; obtain, O Blessed Lady, by the grace which thou didst merit, and by His mercy whom thou didst bear, that He who, by thee, vouchsafed to become partaker of our infirmities and misery, may by thy intercession, make us sharers in His goodness and glory."

3. **St. Aloysius.** "To thee, O Holy Mary, my Sovereign Lady, to thy blessed trust and special charge, and to the bosom of thy mercy I commend this day and every day and at the hour of my death, myself, my soul and my body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof; that through thy most holy intercession and through thy merits, all my works may be directed and disposed according to thy will and the will of thy Son. Amen."

4. **St. John Berchmans.** The Sodality Act of Consecration: his daily prayer.

"Holy Mary, Virgin Mother of God, I, N. N., choose thee this day for my Mother, my Queen and my Advocate;

and I firmly resolve and purpose never to depart either by word or action from the duty I owe to thee, nor to suffer those committed to my charge to say or do anything against thy honour. Receive me, therefore, as thy servant for ever: assist me in all the actions of my whole life, and forsake me not at the hour of my death. Amen."

5. **Father Zucchi,** S.J. "My Queen and my Mother, to thee I offer myself without any reserve, and to give thee a mark of my devotion, I consecrate to thee this day my eyes, my ears, my mouth, my heart, and my whole being. Since therefore I belong to thee, O my good Mother, watch over me and protect me as thy property and thy possession."

(In temptation say) "My Queen and my Mother, remember that I belong to thee, preserve and defend me as thy property and thy possession."

6. **St. Anselm.** "O glorious Virgin, Lady of the world, Queen of Angels, holy and ever Virgin Mary, help the faint-hearted, and grant to us all a deep and continual remembrance of thy name. Let that name be ever with us in perils, in trials, in the beginning of our joys. If we obtain this we shall never fear to perish, for thy grace and protection will be ever with us."

"Help us, O most compassionate Lady, and consider not the multitude of our sins. If thou hadst become Mother of God only for thine own advantage, we might say that it mattered little to thee whether we were lost or saved: but God clothed Himself with Thy flesh for our salvation. What will thy great power avail us, if thou dost not make us partakers of thy glory and happiness. We recommend ourselves to thee; let not our souls be lost, but make us eternally love and serve thy beloved Son Jesus Christ."

The Same. "Blessed Mary, intercede for me, so that having lived holily, I may end my life happily, confessing my sins, in the true faith, calling upon Jesus, receiving the Body and Blood of my God. Pray for me, holy Mother of God, that I may enter into that eternal

Kingdom, where thou, Queen of Angels, Queen of men, dost triumph in glory. Amen."

7. **Consecration of Studies.** "Under thy protection, dearest Mother, and the invocation of the Immaculate Conception I desire to pursue my studies; and I declare that I study chiefly for this purpose that I may be better able to spread God's glory and thy honour. I beseech thee, therefore, most loving Mother, Seat of Wisdom, to assist me in my endeavours, and I, on my part, promise, whatever success shall attend my labours, to attribute it all, as is but just, to thy intercession with God."

8. **St. Athanasius.** "Give ear to our prayers, O most holy Virgin, and be mindful of us. Dispense unto us the gifts of thy riches and the abundance of the graces with which thou art filled. All nations call thee blessed; all the hierarchy of heaven blesses thee; and we who are of the terrestrial hierarchy also address thee saying: Hail, O full of grace, our Lord is with thee: pray for us, O holy Mother of God, our Lady and our Queen."

9. **St. Ildephonsus.** "We come to thee, O Mother of God, and implore thee to obtain for us the pardon of our sins, that we may be cleansed from the stains of our whole life. We beseech thee to obtain for us the grace to unite ourselves in affection with thy Son and with thyself, with thy Son as our God, and with thee as the Mother of our God."

10. **St. Gertrude.** "Hail, pure white Lily of the bright and ever peaceful Trinity. Hail, brilliant Rose of heavenly delight (fragrance), of whom the King of heaven deigned to be born, and with whose milk He deigned to be fed: uphold and succour me, a miserable sinner, now and at the hour of my death."

11. **St. Thomas of Aquin.** "O Virgin, full of all goodness, Mother of Mercy, I recommend to thee my body and my soul, my thoughts, my actions, my life and my death. Obtain for me the grace of loving thy Son, my Saviour Jesus Christ, with a true and perfect love; and, after Him, of loving thee with my whole heart."

Appendix I

THE COUNCIL OF EPHESUS, 431. OUR LADY'S TITLE THEOTOKOS (MOTHER OF GOD)

NESTORIUS was at the time Archbishop of Constantinople. One of his priests had, in a sermon, declared that the title of *Mother of God* ought not to be given to our Lady. Such an assertion roused the instinctive feelings of the people to whom the title was familiar and the Archbishop was appealed to. He decided in favour of the priest; but as this alienated from him the confidence of the people, he tried to conciliate them by inviting a holy and learned Bishop, St. Proclus, to preach upon the subject in his Cathedral, but this Saint most decidedly vindicated the title of *Mother of God* and showed that those who refused it, in reality declared Christ not to be the Word of God and thus separated themselves from God. The sermon was received with the greatest enthusiasm; but Nestorius, at the conclusion, in a few words, contradicted the open declaration of St. Proclus, and again denied that it could be said that the Divine Word was born of Mary or that He died upon the Cross.

The people rose in a body and fled from the church, for the faithful of Constantinople were noted for their love of and devotion to the Blessed Virgin, and their city had been specially placed under her patronage. But not they alone defended the claim of Mary to this title. Tradition had always given it to her; and it was one of the taunts of Julian the Apostate, a hundred years before, to the Christians: *"You Christians are always calling Mary, Mother of God."*

The question was raised and it was reduced to this: Was Christ, born of the Virgin Mary, the same (Person) as the Word born of God? Were there two Persons, or was there but one? Thus the Maternity of Mary involved the whole question of the Incarnation.

The zeal of St. Cyril, Patriarch of Alexandria, was aroused in favour of the honour of Mary, and he condemned the blasphemous teaching of Nestorius. The case was laid before St. Celestine, the Pope, and in a Council held in Rome he condemned the heresy, ex-communicated and deposed Nestorius unless he retracted his error. This Nestorius refused to do. The Pope then summoned a General Council to meet at Ephesus and appointed St. Cyril to preside in his name.

Father Dalgairns of the Oratory gives the following graphic account of the solemn *Definition* of this glorious title of our Lady: "Place yourselves in imagination in a vast city of the East in the V Cent. Ephesus, the capital of Asia Minor, is all in commotion; for a Council is to be held there, and Bishops are flocking in from all parts of the world. There is anxiety painted on every face, so you may easily see that the question is one of general interest. Most injudiciously have the heretics chosen to take the matter out of the terms of theology and to ask, not whether our Lord had a double personality, but whether Mary was the Mother of God; more injudiciously still have they allowed the Council to be held at Ephesus, the old See of Mary's child, the beloved disciple St. John. But perhaps they did not know the love of the people for her, of whose sojourn there, real or supposed, many traditions lingered still; nay, perhaps the Ephesians were not conscious themselves how much they loved her. But now the fact is plain; ask the very children in the streets what is the matter; they will tell you that wicked men are coming to make out that their Mother Mary was not also Mother of God.

"And so during a livelong day of June they crowd around the gates of the old Cathedral Church of St. Mary, and watch with anxious faces each Bishop as he goes in. Well might they be anxious, for it is well known that Nestorius had won the Court over to his side. It was only the other day that he entered the town with banners displayed and trumpets sounding, surrounded by the glittering files of the Emperor's body-guard, with Count Candidianus, their General, and his own partisan, at their head. Besides which, it is known for certain that at least eighty-four

Bishops are ready to vote with him; and who knows how many more? He is himself the Patriarch of Constantinople, the rival of Rome, the imperial city of the East, and then John of Antioch is hourly expected with his quota of votes, and he, the Patriarch of the next See in influence to that of Nestorius, is, if not an heretic, at least, of that wretched party which, in ecclesiastical disputes, ever hovers between the two camps of the devil and of God.

"The day wears on, and still nothing issues from the church; it proves at least that there is a difference of opinion, and as the shades of evening close around them, the weary watchers grow more anxious still. At length the great gates of the basilica are thrown open, and oh! what a cry of joy bursts from the assembled crowd, as it is announced to them that Mary has been proclaimed to be what every one with a Catholic heart knew that she was before—the Mother of God. The Ephesians themselves were not conscious till then how intense was the love of Mary, which was buried deep in their heart of hearts. Men, women and children, the noble and the low-born, the stately matron and the modest maiden, all crowd round the Bishops with acclamations. They will not leave them; they accompany them to their homes with a long procession of lighted torches; they burn incense before them, after the Eastern fashion, to do them honour.

"There was but little sleep in Ephesus that night; for very joy they remained awake; the whole town was one blaze of light, for each window was illuminated. For many days after, the most celebrated prelates of Christendom preached of Mary's praises in her own Cathedral, and the people especially flocked to hear St. Cyril of Alexandria deliver in his majestic Greek a sermon such as you might hear now in Rome on some high festal day."

Appendix II

THE APPARITION OF THE BLESSED VIRGIN AT PONTMAIN [1]

THE year 1871 was for France a period of great misery and disaster, for she was engaged in a death struggle with the Prussian Army which had invaded her richest and most fruitful provinces. Defeat after defeat had thinned the ranks of her soldiers, and either left them dying on the battle-field, or languishing in captivity. No human power could hurl back the tide of the foreign invasion. Paris had opened its gates to the conqueror, who was now devastating the fair plains of Chartres, and had already arrived at Laval, where an armistice was signed on January 30, 1871. This was the preliminary to the signing of peace between the two nations.

It was about this time, or rather a few days previous, that the great apparition of Pontmain took place. To one who reads events by the light of faith, it was a remarkable interposition of Divine Providence in favour of France, and a sign of the loving protection Mary has ever shown to that nation so devoted to her. On the confines of Normandy, about six kilometres south of Laudivy in Mayenne, is situated the small village of Pontmain. In the centre, facing the church, stood a house of modern appearance though bearing the date of 1598. It was the residence of a family called Barbedette. Five in all, it comprised Cesar, the father, Victoire Quentin, the mother, and three boys. Auguste, the eldest of these, had joined the army in the previous September; the second, named Eugene, was about twelve years old; and Joseph, the youngest, was ten. Near the house was a loft with a broad thatched roof and a large green door. On January 17 the father proceeded as usual at six o'clock to awake the sleeping children.

After a short prayer to God, Eugene and Joseph set to work to make up bundles of furze, the common fodder for

[1] From the *English Messenger of the Sacred Heart*, May, 1916.

horses in that part of the country. Before breakfast they said the Rosary together for their brother, and then adjourned to the church. While waiting for the arrival of the priest they finished their morning prayers and made the Stations of the Cross, which they had been in the habit of doing since the beginning of the war.

After hearing Mass and taking part in the public prayers offered up for the soldiers, they went to school. School over about five in the evening, Eugene and Joseph returned to the loft with their father, and by the light of a tallow candle began cutting up wood. A quarter of an hour had passed when a woman, opening the door, entered bearing good news of the arrival of their brother, who had profited by the opportunity of his regiment being in the neighbourhood, to slip off unseen to his home. Interrupting their work they entered into conversation with the woman. Presently Eugene, rising up, went outside. "I was going," said he later on, "to examine the weather." For some days previous he had noticed the Aurora Borealis in the sky, and he felt curious to know whether it was visible that evening.

On gazing at the stars he perceived that they were more brilliant than usual, when all of a sudden he started back —over the house opposite the loft his eyes beheld a beautiful Lady smiling on him. This sight so overpowered him that he stood in silence gazing upon it. The form appeared to be that of a young woman of eighteen or twenty years, clothed in a dark blue dress, bespangled with golden stars, and five regular brilliant points. From the neck the garment, with wide sleeves, fell in folds to the feet, which were covered by blue shoes fastened with gilt buckles. A black veil covered her head and ears and part of her forehead, and fell over her shoulders. Over this veil encircling the brow was a crown of gold glittering like a diadem. Her hands were small, lowered towards the earth but without emitting rays. Her face, slightly oval, and pale delicate features betokened the freshness of youth, and wore a sweet smile.

The vision had lasted a quarter of an hour when the woman, Jane Detais, came out. When questioned by the child whether she saw the figure, she replied in the

negative. Then turning to his brother, Eugene said: "Do you not see anything?"

"Oh yes! Eugene, I see a beautiful lady."

"How is she dressed?"

Joseph described the blue dress, golden stars, buckled shoes and crown. Meanwhile the father, listening to this conversation with his eyes intently fixed on the sky, said: "My poor little fellows, you see nothing, for if you saw anything, we also should see it. . . . Let us return to our work, for supper will soon be ready." The children complied with the command much against their will.

Shortly afterwards the father, feeling rather uneasy, said to his son: "Run out, Eugene, and see if the vision is still there." Eugene eagerly obeyed, and joyfully exclaimed: "Oh yes! just as it was."

"Go and tell your mother to look out, and see if she can notice anything."

The mother had scarcely reached the door when Joseph, clapping his hands, cried out: "Oh how beautiful, how beautiful it is!" His mother, seizing him by the arm, said: "Hold your tongue, boy, hold your tongue; see, the people are looking at us."

In vain did Victoire strain her eyes to catch a glimpse of the mysterious object, nothing was visible to her.

Feeling however impressed by the sincerity of the children, she said: "Perhaps it is the Blessed Virgin who appears to you, if so, let us say five Our Fathers and Hail Marys in her honour."

Accordingly, shutting the door of the loft, they began their prayers. Shortly afterwards, on looking out, the same figure appeared to the eyes of the children. To convince herself of the truth of this strange appearance, the mother put on her spectacles and gazed intently on the spot pointed out, but to no purpose. At this the beautiful Lady smiled. "Be off to your work, you little story-tellers," said the mother, "for surely there is nothing to be seen."

Their work finished, they sat down to supper, which was of short duration, and went out again to look at the beautiful Lady.

As the apparition still remained in the same place,

Eugene expressed a desire to look upon it as long as it should last.

Puzzled at so unusual an occurrence, Victoire asked the height of the Lady. "She is as tall as Sister Vitaline," was the reply. This Sister was one of the nuns who taught in the school. On hearing the name of Vitaline, the mother thought it would be well to bring her to the spot. So she went in search of the nun, whom she found reciting her Office in the school-room. "I beg your pardon, Sister," said the mother, "will you come with me, for my children declare they see some one who is not visible to me!"

In company with the mother the nun went to the loft, from which Eugene pointed out the exact position of the vision.

"I see absolutely nothing," she replied.

The children insisted: "What, Sister, you see nothing, look at those three stars which form a tripod."

"Oh yes!"

"Well then, the Lady's head is just in the middle."

All present saw the stars, one was just above our Lady's head and the two others as high as her elbows. To all they seemed to shine more brilliantly than the others. Unable to see more, Sister Vitaline returned to the school, where she found two little girls sitting by the fireside, Frances Richer, twelve years old, Jane Mary Lebosse, and a third child.

"Come, my little girls," she said to them, "come and see something Victoire wishes to show you." "What are we going to see?" they asked. "The children will tell you," answered Victoire, "for I have seen nothing."

Having reached the loft, Frances and Jane Mary exclaimed: "Oh! the beautiful Lady with the blue dress!"

Whilst the four children kept looking at the Apparition, the Sister went off to acquaint the people of the village, and the parish priest. At the news the old man stood speechless, whilst his housekeeper prepared the lantern. Having recovered himself, he in company with the Sister proceeded to the loft, where he found the children still intent on the spectacle. "Oh, there is something more," they cried out. The addition was in the shape of a small

red cross, two or three inches long, hanging over the breast of the beautiful Lady, and a circle, or oval, four or five inches wide, of a deep blue colour. This oval enveloped the apparition, leaving the three triangular stars outside. In the interior were four lighted candles, two at the bottom and two at the top.

"Let us say the Rosary," said the priest.

Accordingly they all knelt down. Meanwhile the figure continued to increase until at the end of the Rosary it seemed twice the size. The *Magnificat* having been intoned, the children cried out: "There is something else!" A long band of white linen was stretched in rectangular form beneath the feet of the figure, and on it these words were written: "Pray, my children, pray!"

The good priest again begged them to pray to the Blessed Virgin to make known her will. In compliance with this request the Litany of the Blessed Virgin was sung; at the last invocation there appeared the words: "Pray, my children, pray. God will hear your prayers in a short time. My Son will let Himself be touched."

The children's faces now wore an expression of deep sadness. "Something else is being formed," they cried out. In the hands of the Lady was a red cross about two inches long; on it appeared a figure of Christ, on which drops of blood were seen. The head was a little inclined to the left, but showed no sign of life. Above it, attached to the wood of the Cross, was a white cross-bar with this inscription on it: "Jesus Christ." When the hymn was begun one of the stars situated at the feet of the Queen of Heaven re-entered the oval-space, passing by the candles lit them, and then returned to the star placed above the triangle. During the hymn the Mother of God kept her eyes constantly lowered and fixed on the crucifix, while her lips seemed to move in prayer. On the hymn "Hail Star of the Sea" being sung, the blood-like crucifix disappeared, and the Blessed Virgin lowered her hands to their first position. At the same time two little white crucifixes, about six or eight inches long, were seen on the shoulders of our Lady, whose head was, as it were, placed between the crosses. A smile mingled with sadness played on her countenance. The night

prayers having been said, the Apparition disappeared about nine o'clock. That same evening General Schmidt encamped his troops in a place called Jouanne, and the next day beat a retreat. "Surely there must be a Madonna here," exclaimed a German officer, astonished at the sudden retreat. He had spoken truly. The Blessed Virgin, more powerful than an army in battle array, had once more shown her love for France.

The news of the apparition of the Blessed Virgin at Pontmain soon spread throughout the diocese, and through the whole of France—pilgrims flocked in crowds, and numberless graces were received. Mgr. Wicart, Bishop of Laval, maintaining at first a prudent reserve, caused a preliminary inquiry to be made into the extraordinary occurrence, and ordered an official report to be published, on which this narrative has been founded.

In the month of March the first canonical inquiry was held, and in the December following a long and rigorous examination was made. On February 2, 1872, the Bishop announced in a pastoral letter that the Apparition of the Immaculate Mother of God made to Eugene and Joseph Barbedette, Frances Richer and Jane Mary Lebosse, on January 17 in the village of Pontmain, was true and genuine. In accordance with this solemn declaration the Holy See authorized the establishment of the Archconfraternity of Our Lady of Hope, of Pontmain, and permitted the diocese of Laval to make a commemoration of the Apparition on January 17 in the office of the Immaculate Conception.

In proclaiming the truth of the Apparition, the pious Bishop enjoined the erection of a church in honour of Mary, on the very spot she had deigned to favour with her presence. His appeal for funds was generously responded to, and a magnificent Gothic Basilica, elaborately decorated, flanked by two splendid towers, with a peal of bells proclaiming far and wide the glories of Mary was erected.

A magazine published every month makes known the power and goodness of this holy protectress. Pilgrimages are constantly made to implore the intercession of her, who is invoked under the title of the Virgin of the Stars, or the Virgin of Hope, and of the Bleeding Crucifix.

Father Guerin, the two sisters, Cesar Barbedette and Auguste Friteau, have all passed into another world. Little Auguste, a sickly child, died a few months after the apparition. Eugene Barbedette is now Vicar in the Diocese of Laval; Joseph has entered the Order of the Oblates of Mary; Jane Mary Lebosse is a nun in the order of the Holy Family at Bordeaux; Frances Richer helps the nuns in taking care of the little children in their schools. All retain a tender remembrance of the heavenly Vision.

Appendix III

Blessed Madeleine Sophie Barat, Foundress of the Society of the Sacred Heart of Jesus, cherished throughout life a strong and tender love of our blessed Lady, which found expression at the outset in the consecration of the Society to the "Immaculate Heart of Mary." At a later date, in 1839, when trials came upon the Institute, the holy Foundress again sought Mary's protection, and again placed her religious family under the care of that loving Mother, with the happiest results.

To the members of her Society the devotion of their Foundress to our Lady is well known. Next in honour to the Feast of the Sacred Heart comes that of the Immaculate Heart of Mary; the Office of the Blessed Virgin is one of the daily joys of the Nuns; and the love and affection of Blessed Madeleine Sophie has been crowned in recent years by the setting apart of the First Saturday of each month as a day of special honour to the Immaculate Heart of Mary; this practice the Church has ratified by granting to all convents of the Sacred Heart, the privilege of exposition of the Blessed Sacrament on that day and the recitation of the office of the Immaculate Heart.

Blessed Mother Barat's devotion would however have

been incomplete had it not reached a chosen part of her family—the children. Every child knows the love of our Lady, which, with devotion to the Sacred Heart, is the atmosphere of school life. This devotion is expressed in the honour paid to their Queen and Mother under the title of "Mater Admirabilis." Our Lady as a young girl in the Temple, seems to live before them in that miraculous picture. She is their model—in prayer, in study, in the duty of each moment. In the one hundred and forty convents of the Sacred Heart all over the world may be seen the same tender confidence in Mater Admirabilis, the same loving imitation of her virtues, the same loyal homage paid to her in every country by the Children of the Sacred Heart.

Addendum

Subscribers, whose generosity has helped to make possible the publication of this work in times of special difficulty :—

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